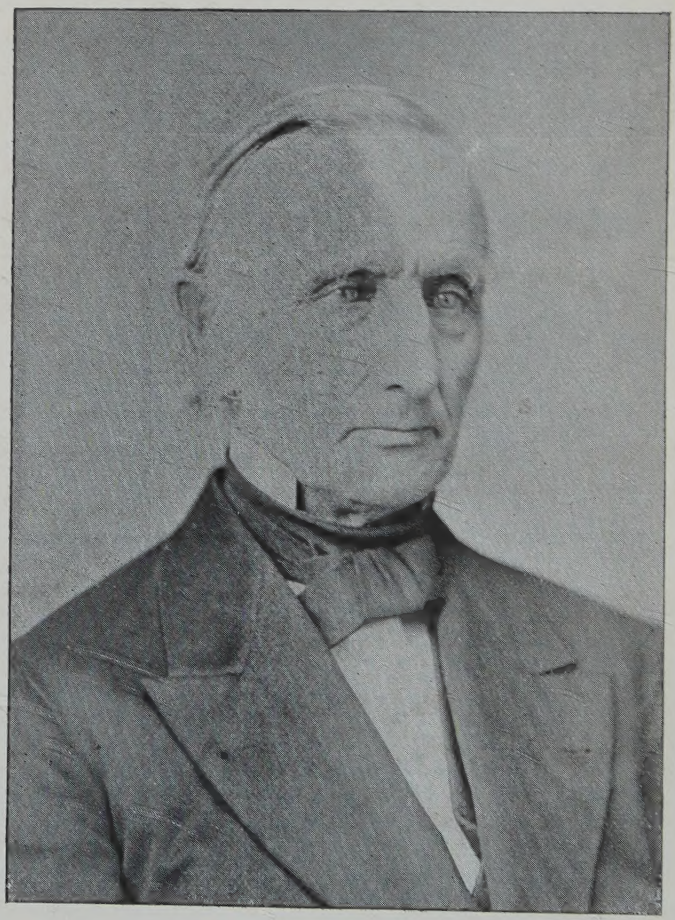
LIFE AND TIMES OF DR. S. S. SCHMUCKER

Rev J. W. Kinnard
with the Compliments
of the author



Yours in Christ,

S. S. Schmucker.

LIFE AND TIMES

OF

Rev. S. S. Schmucker, D. D.,

First Professor of Theology in the Lutheran Theological Seminary, at Gettysburg, Pa.

BY

P. ANSTADT, D. D.,

Editor of Teachers' Journal, author of Communion Addresses, Luther's Smaller Catechism, Illustrated, Luther's Smaller Catechism, Pictorial Edition, Helps to Family Worship, Recognition of Friends in Heaven, Etc., Etc.

"I have lived, and am dying, in the faith of Jesus."

YORK, PA.
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DEDICATED

to the

Surviving Relatives, Friends

and

Students

of

Rev. S. S. Schmucker, D. D.,

by

The Author.

Preface.

"Who will be his biographer? To recount his life will be to give the history of the Lutheran Church in America!"

With this exclamation Dr. J. G. Morris concluded his address at the funeral of Dr. S. S. Schmucker. Little did the speaker think, that the writer of these lines would be that biographer; nor had the writer the remotest idea at that time of having that task conferred upon himself.

I will not presume to say that I have given a complete history of the General Synod in my book. An unbiased history of the General Synod has not yet been written. But a brilliant light will be thrown upon the subject by the Life and Times of Dr. S. S. Schmucker.

This work was not of my own seeking; I had no thought of undertaking it, until it was urged upon me by some of the prominent friends and admirers of Dr. Schmucker.

The immediate occasion which called forth the desire for the publication of this biography was an address, delivered at the laying of the corner stone of the new building for the Theological Seminary at Gettysburg, in which some derogatory remarks were uttered on the doctrinal teachings of Dr. Schmucker, while professor in the Seminary. I published an article in the *Lutheran Observer* in his defense, and subsequently republished a highly eulogistic sketch of Dr. Schmucker, written by Dr. Morris sixteen years ago. After this I received from esteemed friends in different parts of the church, urgent requests to write and publish the Life and Times of Dr. Schmucker. After consulting with the surviving relatives and members of the family, I resolved, by the help of God, to begin the work. The following are some of the encouraging words I received through the mails:

Dr. Samuel Sprecher, a brother-in-law and intimate personal friend of Dr. Schmucker, writes as follows:

"San Diego, California, *Dec. 6, 1894*.

"I am very glad that you have undertaken to publish a biography of Dr. Schmucker. If I could help you to any facts in his life, not publicly known, I would gladly comply with your request.

"He was one of the best and most earnest men I ever knew. But intimate as was my relation to him, I know little that was not known in his public life. His mind was so constantly engaged with the interests of religion and the church, that he had little to say in his conversation about himself. I never knew any man, who was so constantly absorbed by his work, or one who seemed so perfectly to understand what he was called to do, and who so constantly had it in view, and so perseveringly labored to accomplish it. This was the only thing that impressed me in my most confidential conversations with him.

"Only once or twice did he speak to me of his personal experience in the difficult work of establishing the Theological Seminary; how he was strengthened, when greatly cast down by the discouragement and opposition, by the simple words of faith of an old Moravian minister, with whom he happened to spend a night; and how he was amused by the report, that a man in Pennsylvania, who mistook the word 'text' for the word 'tax,' in the articles of the Constitution of the Seminary, requiring 'text-books' to be provided. The man accordingly called a public meeting in his neighborhood to show that these seminary people were going to bring in a king to rule over them; for here they could see, that they were already providing the 'tax-books!'"

Mr. John G. Schmucker writes from Eldorado, Kans., under date of Dec. 12, 1894: "I am truly glad that there are some persons who hold him in kind remembrance, and that you appreciate the work he did, and do him the tardy justice of making known his works and worth to our church in her early struggles. I am sure Dr. Schmucker and Dr. Kurtz did more than any other two ministers to build up the Lutheran Church in America, and to establish its institutions at Gettysburg. 'I have lived and I die in the faith of Jesus Christ.' That faith was the source of his strength, and gave tone to his beautiful life."

Rev. J. A. Brown, of Wytheville, Va., writes: "I am very glad to learn that we have the prospect of a biography of Dr. Schmucker, which should have been published long ago; and here we are allowing years to pass without any special efforts to give to posterity the life and labors of the greatest man of our church in his day.

"Dr. Schmucker has been the acknowledged leader in the Lutheran Church for many years, and I am one of those who believe that his intentions were always right, and that he did more to promote personal piety in the Lutheran Church than any man of his day, and the history of his labors should be given to posperity."

Dr. B. Sadtler: "I think it due, that the work should be undertaken, and will give it my cordial assistance."

Dr. M. Valentine: "I am sure the Church ought to have a biography of Dr. S. S. Schmucker, and a judiciously written one would do good."

Rev. D. Summers: "I have long felt like writing to you for vindicating Dr. Schmucker against the attacks of men not worthy to unloose his shoe latchet.

"Taken all in all, Dr. Schmucker had few, if any equals in the Lutheran or any other church. I am glad that you propose to write and publish his biography. I want a copy for myself and will sell as many as I can. Every Lutheran family in the General Synod ought to have a copy of it."

Rev. M. Sheeleigh, D. D.: "As indicating the Christian temper of Dr. Schmucker, it will not be out of place to observe, that probably no man remembers ever having heard him utter hasty or ill-tempered words in ecclesiastical debate. He has ever been regarded as a model of Christian gentleness and self-possession."

A young Lutheran minister in Pennsylvania writes: "The 'Outline of Dr. Schmucker's Life and Times' meets my best anticipations, and I wish every minister in the church could see it. The book must prove interesting, and will present the history of General Synod Lutheranism in a very attractive form. It is just what is needed by the young preachers, especially, to furnish them with a knowledge of which many are lacking. This book will do good service for the General Synod. It ought to take with the laity, too."

Testimonials of this kind could be multiplied indefinitely; but this will suffice to show the deep interest felt in many parts of the church, in the Life and Times of Dr. Schmucker.

I had the privilege of being one of his pupils in the Theological Seminary, and for about eleven years of my

subsequent residence in Gettysburg, and while I was pastor of St. James Church, I enjoyed the pleasure of almost daily intercourse with him. I learned to love him as a friend, to admire his Christian character, his ardent love for the church, in whose service he had labored so long, endured so many hardships, and encountered so much opposition.

His youngest son, Samuel D. Schmucker, Esq., of Baltimore, rendered valuable assistance by affording me the use of his father's diary during the early period of his ministry, and also the names of his father's ancestors and the family record, which he had copied from the church book at Michaelstadt during a visit to Germany.

Rev. Benjamin Sadtler, D. D., of Baltimore, Dr. Schmucker's son-in-law, also gave me his cordial assistance, in the form of important documents, and valuable suggestions. He had in his possession most of the private papers and correspondence of his revered father-in law, from which I have derived many very important facts and incidents, especially of the early life of Dr. Schmucker.

I am also under obligations to Dr. J. D. Hauer, for the use of a file of the early minutes of the Synod of North Carolina; to Mr. Arthur King for a printed copy of George Fry's will, in which he bequeathed his estate to Emmaus Orphan House; and finally to Professor J. W. Richard, for the free use of the Historical Library of the Seminary, from which I was enabled to gather valuable information in connection with this work.

And now, thanking the many friends of Dr. Schmucker for their encouraging words, and liberal advance subscriptions for the book, I send it forth with the hope and prayer, that it may aid the cause of truth, be a blessing to the Church, and promote the glory of God.

P. ANSTADT.

YORK, PA., *July, 1896.*

THE LIFE AND TIMES

—OF—

SAMUEL S. SCHMUCKER, D. D.

CHAPTER FIRST.

1746—1854.

DESCENT—ANCESTORS EMIGRATED FROM GERMANY—BIOGRAPHICAL SKETCH OF HIS FATHER—EARLY CONVERSION—STUDIES UNDER PAUL HENKEL—STUDIES IN PHILADELPHIA—FIRST CHARGE IN YORK COUNTY—CALL TO HAGERSTOWN—CALL TO YORK, PA.—DEATH AND BURIAL—HIS WRITINGS—TESTIMONIALS TO HIS CHARACTER.

Pascal, who took a profound view of human nature, has well said, "There are three very different orbits, in which great men move and shine; and each sphere of greatness has its respective admirers:

1. There are those who, as military heroes, fill the world with their exploits; they are greeted by the acclamations of the multitudes; they are ennobled while living, and their names descend with lustre to posterity.

2. Others there are, who, by the brilliancy of their imagination, or the vigor of their intellect, attain to honor of a purer and a higher kind; the fame of these is confined to a more select number of admirers; for all have not a discriminating sense of their merit.

3. A third description remains, distinct from both of the former, and far more exalted than either; whose excel-

lence consists in a renunciation of themselves, and a compassionate love for mankind.

In this order the Savior of the world was pleased to appear; and those persons attain the highest rank in it, who, by his grace, are enabled most closely to imitate his example."

To this third description the subject of this memoir belongs. He did not live for worldly fame, or literary honors, though richly entitled to these; but he early dedicated himself to the service of God, and spent his life for the good of souls, and the building up of the Church of Christ.

Samuel Simon Schmucker was born February 28th, 1799, at Hagerstown, Md., where his father was pastor of the Lutheran Church during fifteen years. He was the son of Rev. Dr. John George Schmucker, and Catharine his wife, daughter of Samuel and Elizabeth Gross.

His grandfather, Nicolas Schmucker, emigrated in 1781, from Michaelstadt, in the county of Erbach, Grand Dutchy of Hessen Darmstadt. This town lies in the Muemling Thal, and is the capital of the Odenwald, which was once a famous forest, but is now a beautiful and well kept farming region. The parish church in Michaelstadt is a very ancient one, having, it is said, been founded by Euckhard, in 827. It has, of course, at different times been repaired, and has practically been rebuilt, but is now in good condition, and is currently used for public worship. After tarrying a year at Balliet's Furnace, now in Lehigh County, and a year in Manheim, Lancaster County, Pa., he settled on a farm near Woodstock, in Shenandoah County, Va.

Samuel D. Schmucker, Esq., youngest son of the subject of this biography, has kindly furnished the following family record:

"On my visit to Germany, I found in the records of the

Michaelstadt Church, the record of the Schmucker family, from the beginning of the last century, prior to which time, I have been informed from different sources, the family emigrated from Switzerland to Germany."

"My ancester, who emigrated to America, was John Christoph Schmucker, and was born in Michaelstadt, May 17, 1740. The church records contain entries of the birth of two children to him, before he came to America. These children were Ferdinand Frederick, born December 19, 1769, and John George, my grandfather, born August 18, 1771. He, my great grandfather, John Christoph Schmucker, had in all six children; namely, Ferdinand Frederick, John George, John Jacob, John Nicholas, Peter and a daughter Mary."

"Three of his sons; namely, George, Nicholas and Peter, became Lutheran ministers."

John Christoph Schmucker, when he first came to America, located for a short time in Lehigh County, Pa., near Saegersville, at Balliet's Furnace, tarrying there only one year. He then moved to Manheim, in Lancaster County, Pa., and one year later, moved to the Valley of Virginia, where he settled on a farm near Woodstock, in Shenandoah County, Va.

Rev. John George Schmucker, D. D., the father of Prof. S. S. Schmucker, was born in Michaelstadt, Germany, on the 18th of August 1771, he emigrated with his father's family to this country in 1785, and remained in the paternal home, near Woodstock, Va., till he was 19 years of age. He evinced an earnest regard for religion from his early childhood up, but it was not till he had reached his eighteenth year, that he believed he had experienced a radical change of heart and life. About this time there were a number of Baptist ministers in that region, who exhibited great zeal in their labors, and whose preaching young

Schmucker attended with much interest and profit. But it was to the influence of a lay member of the Baptist Church, that he considered himself chiefly indebted, under God, for the great change which he had now experienced. This person frequently conversed with him, explaining the plan of salvation, and urging him to an unreserved consecration of himself to God; and the result was that he obtained the peace that passeth understanding. Immediately after this he formed a purpose to devote himself to the ministry of the gospel.

About a year afterwards he entered on a course of study under the direction of Rev. Paul Henkel, who was at that time pastor of the Lutheran Church at Woodstock, and whom he frequently accompanied on his tours of missionary labor. These excursions through the destitute portions of the country were of great use to Mr. Schmucker, as they served to awaken his sympathies, to quicken his zeal, and to prepare him for the sacred office.

In 1790, he went to Philadelphia to avail himself of the instructions of the Rev. Dr. Helmuth, and the Rev. Dr. Schmidt, who were at that time instructing young men for the ministry. Here he remained two years, vigorously pursuing his classical studies in the University of Pennsylvania, and his theological studies under the instructions of Drs. Helmuth and Schmidt. Among his fellow students were Revs. George Lochman, Sr., and Christian Enders, who afterwards became eminent ministers in the Lutheran Church, and with whom he lived many years on terms of great intimacy. In 1792, having finished his course of study in Philadelphia, he was admitted as a member of the Synod of Pennsylvania, then in session at Reading.

Rev. John G. Schmucker's first charge consisted of several congregations in York County, Pa., the call to which he accepted on the recommendations of his particu-

lar friends, Dr. Helmuth and Rev. J. Goering. Here he exerted a highly important influence; the churches under his care were revived, and large numbers were added to their membership. During his residence here he continued the study of the Hebrew language and of theology under the guidance of Rev. Goering, who was then settled as the pastor of Christ Lutheran Church in the Borough of York, and was regarded as one of the most learned ministers of his time. Rev. Schmucker served this charge only about two years.

In 1794, he accepted a unanimous call from the Lutheran Church in Hagerstown, Md., a charge which had been for some time vacant, and embraced no less than eight congregations. He was now only twenty-two years old; in his person he was small, pale, and emaciated, and in his manners extremely diffident and youthful. Many doubted his competence to occupy so important a field; and he was even sportively designated as the *boy preacher;* but he quickly acquired an influence, both in and out of the pulpit, which falls to the lot of comparatively few ministers. An extensive revival of religion soon took place under his ministry, which he conducted with great zeal, discretion and success.

After the death of Dr. Kunze in 1807, he received an invitation to succeed him in the city of New York, but he thought it his duty to decline the call. In 1809 he was invited to become the successor of Rev. J. Goering in York; and though reluctant to leave the people who then constituted his pastoral charge, he felt constrained, in view of all the circumstances of the case, to accept the call. He accordingly commenced his labors in this new field, and prosecuted them with unremitting assiduity and great success, during a period of twenty-six years, and when in consequence of declining health he was obliged to resign

his charge, he still continued to serve one of the congregations in the country, to which he had ministered on his first introduction to the sacred office.

At length he found it necessary, on account of his increasing infirmities, to withdraw from the active duties of the ministry altogether; and accordingly, in 1852 he removed to Williamsburg, Pa., where several of his children resided. Here he continued during the remainder of his life, tranquil and happy.

He died October 7, 1854, in the eighty-fourth year of his life. A funeral discourse was delivered by Rev. Dr. B. Kurtz, of Baltimore, from the words, "Them that honor me I will honor." His remains were taken to York, the scene of his former labors, and buried in front of Christ Church, with every expression of deep regard and reverencial sorrow. A marble monument, erected to his memory, stands yet over his grave, bearing the following inscription:

J G. SCHMUCKER, D. D.,

BORN IN GERMANY, AUGUST 18TH, 1771,

DIED OCTOBER 7TH, 1854,

AGED 83 YEARS, 1 MONTH AND 20 DAYS.

Exemplary in all his social relations, he laboured in the vineyard of the Lord more than half a century, universally esteemed as an humble Christian, a faithful pastor and an eminent preacher of the cross.

Dan. xii. 5. They that win many to righteousness shall shine as the stars for ever and ever.

Dr. J. G. Schmucker occupied many important places, and rendered much valuable service in connection with the public interests of the church. He was one of the founders and most zealous advocates of the General Synod. He

was president of the Foreign Mission Society, from its formation to a short time before his death, when he declined a re-election. He was also the early and active supporter of the Theological Seminary at Gettysburg, and for many years served as President of the Board of Directors. He had an important agency in the establishment of Pennsylvania College, and for more than twenty years, acted as a trustee of that institution. At the time of his death he was the senior vice-president of the American Tract Society, having been appointed to that office in 1826. Various other benevolent institutions also found in him an efficient auxiliary.

In 1825, he received the degree of Doctor of Divinity from his Alma Mater, the University of Pennsylvania.

The following is a list of Rev. Dr. J. G. Schmucker's publications: Vornehmste Weissagungen der Heiligen Schrift; Reformations Geschichte zur Jubelfeier der Reformation; Prophetic History of the Christian Religion, or Explanation of the Revelation of St. John; Schwarmgeist unserer Tage, entlarft zur Warnung erweckter Seelen; Lieder-Anhang zum Evang. Gesangbuch der General Synode; Waechterstimme an Zion's Kinder; and Erklaerung der Offenbarung Johannes.

I have also in my possession an unpublished Commentary on the Epistle to the Hebrews, written by Dr. J. G. Schmucker. It is a bound book, of 1101 closely written pages in his remarkably beautiful hand writing; but unfortunately, the title and a few of the introductory pages are wanting. The character of the work is both critical and practical, containing many quotations from Hebrew, Greek and Latin writers.

Dr. J. G. Schmucker was married twice. In the early part of his ministry he was married to Miss Elizabeth, daughter of Samuel and Elizabeth Gross, of York County,

Pa. In this marriage there were born to them twelve children, five sons and seven daughters. His first wife died in 1819.

In July 1821, he was married to Ann Maria Hoffman, by whom he had seven children. Four of his daughters were married to Lutheran clergymen. One of his sons by the first wife was the Rev. S. S. Schmucker, Professor in the Theological Seminary at Gettysburg.

A LETTER FROM REV. J. G. SCHMUCKER.

I have in my possession an original letter from Rev. J. G. Schmucker, written in his beautiful German chirography, in regard to his removal from Hagerstown to York, which I will give the reader in an English translation. It will give us a graphic idea of the manner in which our forefathers moved before railroads were built.

HAGERSTOWN, *the 5th of July, 1809.*

Beloved and Dear Brother!

Since I came home, I have written two letters to the Church Council, and have received no reply yet. I fear, therefore, that you have not received, especially the last one.

I wrote therein, that I would preach my farewell sermon on the last Sunday in July, here in Hagerstown—that in July I would need three wagons and one stage for the family—that I expect the wagons on the 31st of July, to load the furniture, and that Mrs. Lichtenstein would show us the greatest love, if she would come in the stage to help my wife—and that I would preach my introductory sermon at York on the first Sunday in August, and in the afternoon at Quickels—and on the second Sunday in August at Jochele and at Kreutzkrick.

Write to me therefore a reply in all haste, and make all the appointments correctly. I would be pleased if one or more men would come with the wagons, upon whose carefulness we could depend, because I myself cannot remain with them. I remain your humble servant,

J. GEORGE SCHMUCKER.

The letter was not enclosed in an envelope, as is customary now, but the sheet was simply folded, closed with sealing wax, and addressed to Mr. Adam Graber; postage ten cents.

TESTIMONIALS TO THE CHARACTER OF DR. J. G SCHMUCKER AS A CHRISTIAN AND A SCHOLAR.

An anonymous writer in Dr. Morris' "Fifty Years in the Lutheran Ministry" relates the following incident: "I used to like to listen to old Dr. Schmucker, as he told of his early experience in the West, when he was traveling in Ohio and Kentucky as a candidate. You know the Synod used to send the licentiates as a sort of circuit riders, or rather as exploring missionaries, to hunt up the scattered settlers, baptize their children, hold communion services with them, and, when possible, organize them into congregations. Once Rev. J. G. Schmucker came suddenly upon a smouldering camp-fire, that had just been deserted by a bivouacking party of hostile Indians. He was discovered by them just as he turned to flee in the direction from which he had come, and they gave chase. I do not remember how many miles he led them, but it was a long and break-neck race, his faithful steed bringing him back into the settlement just as his pursuers were about closing upon him."

Dr. J. A. Brown, late Professor of Theology at Gettysburg, was pastor of Zion English Lutheran Church in York for about two years, while Dr. J. G. Schmucker was Pastor Emeritus of Christ Lutheran Church. He writes of him as follows:

"No one who ever saw him could forget his personal appearance. Of about medium stature and singularly erect in old age, with a fine countenance, and full supply of hair, in perfect order, he presented an appearance of dignity that was truly commanding; while his manner, combining

gravity and softness, was attractive and pleasing. In his intercourse he exemplified the precept—"Be courteous," and was a model of Christian politeness. Nature and grace had both contributed to the formation of his character, and the result was one of much beauty and excellence."

"His manner towards young preachers was very kind and encouraging. Usually at the close of the service he had some kind word to cheer. After my first sermon in his presence he said, as I came from the pulpit, 'I think the Lord was with you to-day.' There were no flippant criticisms, no eulogies to gender or nourish pride, but judicious words of counsel and encouragement. On another occasion, after I had preached on Matt. xxviii. 19, 20, he expressed gratification, but said, 'There was too much in the text for a single discourse.' It was very evident that he had made preaching a study, and knew how to divide the Word of truth. His criticisms of some men, though never harsh, were discerning, and showed that he had detected the weak points. He loved to speak of the great preachers in our own and other churches, and especially to tell of their spiritual power."

I will conclude this sketch of the elder Schmucker by the following very interesting communication from his son, Dr. S. S. Schmucker, written from Gettysburg, December, 1857:

Theological Seminary, Gettysburg, *December 24, 1857.*

In person, my father was of about the medium stature, rather thick set, though not corpulent; his eyes were deep seated, and, like his hair, jet black. His complexion was dark; his constitution vigorous; and, even in old age, his person was very erect, and his bodily movements, whilst they were deliberate and dignified, were also prompt and firm. His countenance was expressive of great amiability, benevolence and dignity, whilst his keen black eye and well developed head indicated the excellence of his intellec-

tual powers. His character was unusually symmetrical and well balanced, and his temper so uniformly placid that I have scarcely ever seen it ruffled by the most trying annoyances of life. He had a quick sensibility for the sufferings of humanity. Nor did his sympathy evaporate in mere mental emotion—he was also a generous and active friend of the poor, the afflicted and the oppressed, in our own and foreign lands. Of the expansiveness of his benevolence I will state a single example. When the Orphan House at Halle, in Germany, was almost destroyed during the Bonapartean Wars, so strong was his sympathy for that suffering institution, whose alumni were the chief founders of our Church in this country, that his response to the appeal of its Directors to our churches in this Western world for pecuniary aid was the most liberal of all our ministers. He was possessed of strong common sense, great discernment of character and singular soundness of judgment. Though modest and unassuming, he was distinguished for conscientiousness and moral courage, was unwavering in his defence of truth and righteousness, and an unfaltering friend of the great moral reforms of the day. Of this his noble defence of the Temperance cause in its infancy, when not only the populace generally, but the majority of professing Christians, and even some of the neighboring ministers of the Gospel, were yet opposed to it, affords a striking example. So violent was this opposition amongst the German community at large (they regarding it as an attempt to infringe upon their civil rights), that some even menaced personal violence; and so extensive was the opposition amongst his own church members that their contributions to his salary fell off one-half during that year. He, however, faltered not; gradually the truth gained the victory, and, in a few years, he, who had previously enjoyed the public confidence in an unusual degree, found it again reposed in himself in a higher measure than before.

He was warmly attached to the great National Societies of our land, in which different Christian denominations co-operate, such as the American Bible and Tract Societies. He was especially interested in the operations of the American Tract Society, and regarded that mass of truth taught

in its publications, and held by the Evangelical denominations in common, as the grand instrumentality for the conversion of the world. Yet, he was warmly attached to the Evangelical Lutheran Church, as organized under the Biblical constitution of our General Synod. He was an attentive student of the Prophetic Scriptures, as well as a careful observer of the signs of the times, and wrote with acknowledged ability on both topics.

As a preacher he was eloquent, instructive and impressive, generally fixing the attention of the audience to his subject and holding it there to the close of his discourse. He was especially a good textuary. He enriched his discourses with copious citations of Scripture proof and illustration, not unfrequently naming the chapter and verse. Few men employed the power of the pulpit more faithfully in reproving current vices. Soon after his removal to York, he learned that some ten or more of the most respectable and influential citizens of the town, who were also professedly members of his church, were in the habit of meeting frequently for the purpose of playing cards as an innocent diversion. This he deemed highly criminal, not only as a waste of time, which Christians should apply to better use, but as an example calculated to sanction and encourage the gambling habits of the young and profligate. After repeated but fruitless private admonitions, he determined on another and more hazardous measure to break up the practice, which was generally known to the community. On the ensuing Sabbath he introduced the subject into the pulpit, and exposed the evils of the practice in so fearless a manner, and with such distinct allusion to the parties concerned, that I well remember seeing members turning round in the church and looking at the offenders, whilst a sensation of surprise and concern filled many minds, all expecting disturbance in the church, and offence to the families concerned, as the result of the discourse. The effect, however, was favorable. The practice was abandoned; and, although the parties felt individually aggrieved at the exposure, they made no public demonstration against the preacher, and eventually admitted the justice and propriety of his course.

Sacred music and poetry found a deep response in his heart. He also occasionally committed some hymns and other poetical effusions to the press, which, if they do not prove him a special favorite of the Muses, are distinguished for ease and smoothness of versification, as well as the deep-toned piety which they breathe.

As a Pastor, he was most laborious and faithful. Such was his punctuality in attending the Judicatories of the Church that his presence was calculated on by all as a matter of course; and such were his administrative talents that he was repeatedly elected to the highest offices of the Church. He was an ardent friend of the General Synod, was one of its original founders, and ever after among its ablest defenders. For about thirty years he was one of the leading minds in our American Lutheran Church, was actively engaged in all her important measures, and was ever known as the firm champion of piety and revivals of religion, as well as of all such enterprises as tend to advance the spiritual triumphs of the Redeemer's church universal. His own ministry was blessed not only by numerous conversions occurring every year, but by five or six special outpourings of the Holy Spirit, each resulting in the conversion of multitudes of souls. In one of these revivals the number of converts was so large that they divided themselves into three classes, and each conducted a separate weekly prayer-meeting in a different part of the congregation.

A striking trait of my father's character was the depth of his religious experience, and his unusually advanced progress in the divine life. The following remarks, which I find written by his own hand in his pocket Greek Testament, will throw some light on his internal religious history:

"1. From the time of my conversion, in my eighteenth year, my life was, though in different degrees, a continued prayer, a longing and sighing after God.

2. It was a continual repentance, on account of my sins and the depravity of my heart.

3. It was a continual longing after the holiness and grace to live according to the will of God.

4. A continual longing for union and communion with God.

5. Through life I had a continual desire for the conversion of souls, which influenced every sermon I preached, though it was often defiled by the intermixture of selfish aims.

6. I had a constant desire for the society of the pious.

7. At the same time I had many infirmities and sins, and all my virtues were defective.

In 1840, I enjoyed a special manifestation of the divine love shed abroad in my heart, which was exceedingly refreshing to me. And soon after I had also a special view of the divine majesty and goodness. In 1841 I had an extraordinary view of Christ, and beheld his image, as it were, in the chamber of my soul."

For several months before his death he was much abstracted from the world, and engaged in almost constant communion with God. During this time he, on one occasion, was lying in his bed in the night watches, and called to my mother, who was at his side: "Oh, if you could see what I have seen beyond the Jordan of death, how happy you would be!" Such was the holy frame of mind in which he awaited the call of the Redeemer, and such the fortaste vouchsafed to him of his future inheritance, until he calmly yielded his life into the Redeemer's hands.

A LETTER FROM DR. SCHMUCKER TO HIS AGED FATHER.

The following letter addressed to him a short time before his death, will be edifying and consoling to many of our readers:

GETTYSBURG, *June 29th, 1854.*

Dear Father:

Although your sight may not enable you to read, I feel inclined to write to you, and no doubt you will be pleased to hear mother read my letter. Although I am far removed from you, you are daily the subject of my thought and often of conversation in my family. The Lord has given you a long time to rest from the duties of your profession and spend your days in religious reading and meditation. Now he calls you away to himself in a very gradual

manner, giving you ample time to make all necessary arrangements. This ought to be a subject of gratitude to you, and should comfort you, if you sometimes feel weary amid your long infirmities. Now the prayer of the Psalmist has double force to you : " Now also, when I am old and grayheaded, O God, forsake me not ! " You will also find great consolation in the declaration of the same Psalmist : " The Lord is my Shepherd, etc. Yea, though I walk through the valley of the shadow of death, I will fear no evil. Thy rod and thy staff, they comfort me." With the Apostle Paul, also, I trust you can say, " I know in whom I have believed, and am persuaded, that He is able to keep that which I have entrusted to Him, until that day."

The Lord does, indeed, try your faith and patience by suffering you to linger long upon a bed of sickness. Yet " He doeth all things well." As you do not suffer any sharp pain, you have great cause for gratitude.

That the Lord may sustain and comfort you, and put His everlasting arms around you, is the daily prayer of

Your affectionate son,

SAMUEL SCHMUCKER.

CHAPTER SECOND.

FAMILY RECORD OF S. S. SCHMUCKER—HIS CHILDHOOD—EARLY PIETY—REMARKABLE ANSWERS TO PRAYER—STUDY AT THE PENNSYLVANIA UNIVERSITY—PRINCIPAL OF YORK COUNTY ACADEMY—NAMES OF STUDENTS—DIARY—PRAYERS—CRITICISM ON HIS STRICT MORALITY BY DR. MORRIS—VINDICATED BY DR. DIEHL—DR. BAUGHER.

Samuel D. Schmucker, Esq., writes as follows in regard to his father's family record:

My father, Samuel S. Schmucker, was the son of the above named, John George Schmucker, and was born at Hagerstown, Pa., February 28, 1799.

My father had nine children, who grew up to age; namely Rev. Mosheim G. Schmucker, dead; Caroline E., wife of Dr. P. B. Sadtler; Rev. Dr. Beale M. Schmucker, dead; Ellenora G., wife of Rev. A. T. Geisenhainer; M. Josephine, widow of Rev. B. C. Sueserott; Rev. George M. Schmucker; Catherine M., widow of Wm. A. Duncan, Esq., Alice, widow of J. Cassatt Nealy, Esq.; Samuel D. Schmucker, Esq.

It is somewhat singular that every one of my father's children, who grew to manhood, or womanhood, became a clergyman, or a lawyer, or the wife of a clergyman or lawyer. Three or four of my father's sisters married clergymen and one married a lawyer.

He was married three times. His first wife was Miss Elenora Geiger, of Hagerstown, Md. The marriage took.

place February 28, 1821. She was the mother of his eldest son Mosheim G., but died soon after her child was born; namely, July 3, 1823, after an illness of 6 months. An extract of the touching and tender account of her sickness and death, by the bereaved young widower, will appear on a subsequent page of this volume.

His second wife was Miss Mary Catharine Steenbergen of Virginia. She was the mother of the other children whose names are given above.

The Steenbergens and the Beales were prominent families in the Shenandoah Valley, and owned large tracts of beautiful lands, lying contiguous to each other.

His third wife was Miss Esther M. Wagner, of Germantown, Pa.

DR. S. S. SCHMUCKER'S FAMILY RECORD.

The following Record was written by the Doctor's own hand, and copied by the writer from his Family Bible.

Rev. J. G. Schmucker, D. D., was born August 18, 1771, in Michaelstadt in Grafschaft Erbach in Oberdeutschland. He ascended to a better world on October 7, 1854, at Williamsburg, Blair County, Pa., and was buried at York, Pa., on the 12th., aged 83 years, 1 month and 20 days.

S. S. Schmucker, son of John George Schmucker, was born at Hagerstown, Md., on the 28th of February in the year of our Lord 1799.

S. S. Schmucker and Elenora Geiger, daughter of John Geiger of Hagerstown, Md., entered into the holy state of matrimony, February 28th, 1821. The ceremony was performed by Rev. Benjamin Kurtz.

Samuel Mosheim Schmucker was born at New Market, Shenandoah County, Va., January 12th, 1823, was

baptized by Rev. Mr. Foote, Mrs. Mary Williams acting as sponsor. Died in Philadelphia, and was buried at Laurel Hill Cemetery in 1863.

His mother, Mrs. E. Schmucker, died July 3rd, 1823, after an illness of 6 months, which was specially blessed to her own sanctification.

S. S. Schmucker and Mary Catherine Steenbergen, of Shenandoah County, Va., daughter of Wm. Steenbergen, of Shenandoah County, Va., were married October 12th, 1825.

Their daughter, Caroline Elizabeth, was born August 20th, 1826, at 10 o'clock, P. M., at Mt. Airy, Shenandoah County, Va., and was baptized by Rev. J. G. Schmucker, on the 6th day of December, 1826, at Gettysburg, Pa.

Their son, Beale M. Schmucker, was born August 26th, 1827, at 5 o'clock, P. M., in Gettysburg, Adams County, Pa., and was baptized by Rev. J. G. Schmucker, September 26th, at the same place.

Mary Catherine was born July 4th, 1829, at 2 o'clock, A. M., baptized by Rev. J. G. Schmucker, August 14th, 1830, aged 13 months and 10 days. Both her birth and death occurred in Gettysburg, Pa.

Elenora Susan, was born February 10th, 1831, at 9 o'clock, A. M., at Gettysburg, and baptized by Rev. J. G. Schmucker.

Virginia King, was born on the 5th of December, in the year 1832, and baptized by Rev. J. G. Schmucker.

Mariah Josephine, was born on the 22d of October, in the year 1833, baptized by Rev. F. Ruthrauff.

George William Spener, was born July 16th, 1836 at Get-

tysburg, and was dedicated to God by baptism on the 24th of August of the same year by Rev. J. G. Schmucker.

Mary Steenbergen, was born November 14th, 1838, at Gettysburg, was baptized by Rev. Benjamin Keller, and departed this life March 13th, 1839 at 11 o'clock, P. M.

Catherine Williamson, was born December 26, 1839 at Gettysburg, and was baptized by Rev. H. I. Smith, (Professor of Seminary.)

Alice, was born March 3rd, 1842, at Gettysburg, and was baptized by Rev. Professor Baugher.

Samuel Davis, was born February 26th, 1844, and was baptized by Rev. Samuel Sprecher, April 19th.

Charles Gustavus Adolphus, was born February 9th, 1846, at Gettysburg, and was baptized by Rev. Prof. Baugher. Died of Pneumonia, March 28th, 1862.

February 11th, 1848, departed this life, in the full triumph of Christian hope, Mrs. Mary Catherine Schmucker, the mother of the above twelve children. During her brief illness of two weeks, she was specially favored with manifestations of the divine presence, and as death approached, appeared to be wrapped up in bright anticipations of heaven.

S. S. Schmucker and Esther M. Wagner, of Germantown, Pa., were married, April 28th, 1849, by Rev. Wm. Eyster.

HIS CHILDHOOD.

Dr. Schmucker believed in Baptismal Grace, but never believed in what is commonly called Baptismal Regeneration. But if any one ever could lay claim to such an effect

of this Sacrament in his own person, Dr. Schmucker might justly have done so. From his very childhood he manifested an extraordinary degree of piety and faith in God, as is evident from his daily habit of secret prayer. A very remarkable instance of this early devotional frame of mind is given by himself in his diary as follows:

"I recollect that while I yet lived in Hagerstown, and when I could not have been more than nine years of age, that the Lord had his work progressing in my heart. I was with some of my companions, playing in a hay stable. In the course of our play I took out my pocket knife and comb, and fearing that I might lose them, laid them on the joist. When we left the hay loft I put the knife and comb into my pocket, and we transferred the scene of our youthful gambols to a neighboring field. After spending some time at this place, we prepared to return to our homes. I was extremely distressed, when I discovered that I had lost my knife, and all my companions having gone home, I remained on the spot, seeking for what I had lost. At length, finding all search in vain, I recurred to my usual expedient, prayer, and had not prayed long before it came into my mind, that I could find it on the joist of the stable, where we had first played. Notwithstanding I was confident of having taken it from that place, I returned and to my astonishment and surprise, found them in precisely the same place, where I had first laid them. This phenomenon, as I then believed it to be, can be easily accounted for by the laws of Mental Philosophy, but is still a pleasing evidence of the intimacy then existing between me and my God."

A similar characteristic is also related of his father, told me by one of the daughters, as follows:

"Dr. Schmucker when a young man traveled on foot from his home in Virginia to Philadelphia, to pursue his

studies with Dr. Helmuth. He stopped at a tavern to get a drink of water, and left his valise (which contained his all) outside on a bench. Coming out he found it was gone ; after looking around, not knowing what to do, in his distress he thought he would have to go back to his home in Virginia again. But before he commenced his return journey, he retired into a grove near by and prayed to God for guidance, and while he was on his knees praying, it appeared to him that he saw the very spot where his valise had been hidden. Immediately he returned to the tavern, asked the landlord to go with him, saying he knew where his valise was, the landlord accompanied him to the barn, raised a board in the floor, and there was the valise just as he had seen it during his prayer."

A similar anecdote is related by Dr. A. H. Lochman, about his father, Dr. George Lochman, which we will also copy :

" When George was a boy his father determined that he should learn his business and thus help to support the family. By the depreciation of the continental currency he had lost the little means he had possessed. The importunities of the son, however, made an impression upon him, and he consented to allow him to acquire a knowledge of the languages. On a certain occasion a new book was to be purchased. The previous week he had bought a dictionary and other books which he required. He was afraid to mention it to his father, lest he might refuse to furnish him with the money. In this difficulty he resorted to prayer. As he was returning from school he simply stated his case to his Heavenly Father, and asked his assistance. ' After I had prayed,' he said, ' my mind became easy, and taking a feather which was lying in my path, I blew it in the air and ran after it. As it was descending I blew it up again, when a slight breeze caught it and bore it away

before me. I followed it. It fell down into the street and lighted upon a silver dollar, the price of the book I wanted to buy. I took it up, praising God, brought it home, told my father all the circumstances.' The old man was much affected, and as he brushed away the tears from his eyes he said, 'George, this dollar may not be ours, but take it. God has sent it. We will make inquiry, and if the owner is found I will give him another.'"

Dr. Schmucker was in his eleventh year when he came to York, and no doubt received his early elementary training in the common schools then existing in Hagerstown and in York. But his principal training was in the York Academy, then under the management of Mr. Beatie, and which is still existing in a very flourishing condition.

His desire to study for the ministry was awakened at a very early age, and amid conflicting impulses and doubts, grew constantly stronger. In a most kindly letter written in Latin to him, when but thirteen years old, Dr. Helmuth urged him to come to the University of Pennsylvania. In 1814 he entered the Freshman class at the University and remained there to the close of the Sophomore year.

"It was not an unusual thing in those days at some of the leading institutions of the country for college students to take some theological studies along with the regular college curriculum. So young Samuel Schmucker spent some of his time, while at the University, in the study of theology, under the tuition of Dr. Helmuth, at that time the most prominent theological instructor of our church in this country. He then spent one year, under the direction of his father in theological study, before entering the Seminary at Princeton. He had also employed much of his time during the vacations, while a student at the University, in theological reading."—*D.*

After he had returned to York, July 16, 1816, he took

charge, August 5, of the Classical Department of the York Academy. He had in the first session seventeen boys, and afterwards twenty-eight under his care. The school had very much deteriorated, in so much that there were only four students left in the Classical Department.

York County Academy has been in existence over a hundred years. In 1787 the building was erected, and with few slight changes, is still standing and in use. The state appropriated $2,000.00. The Lutherans of York have been its patrons from the beginning, and most of the young men, who entered the ministry out of Lutheran churches in York, received their preparation for college in this institution. In consequence it has been a great feeder for the college at Gettysburg.

We notice the following names of Lutherans in its Board of Trustees: Rev. George Schmucker, D. D., Chas. Barnitz, C. A. Morris, Dr. John Morris, George S. Morris, Philip Smyser, Jacob Emmet, Charles Weiser, Rev. Solomon Oswald, Jacob Hay, Rev. A. H. Lochman, D. D., Edward G. Smyser, Rev. Jonathan Oswald, D. D., M. B. Spahr, Lewis Carl, Rev. W. Baum, D. D., Rev. A. W. Lilly, D. D., Jerre Carl, Rev. A. H. Fastnacht.

Prof. Geo. W. Gross, Ph. D., a member of the Lutheran Church, and a graduate of Pennsylvania College, is the Principal of the York County Academy at this time, with an enrollment of sixty male students.

Dr. Schmucker's diary, dated August 5, 1816, has this entry in Latin:

"The following youths were received into the York Academy to be taught Latin and Greek:

1. Geo. August Barnitz,
2. Samuel Spangler,
3. John G. Moritz,
4. William Kurtz,

5. Henry Ness,
6. James Kelly,
7. Ferdinand Spangler,
8. William Roberts,
9. Alexander Boner (*Transfuga*),
10. Alexander Small,
11. Alexander Barnitz,
12. Geo. Spangler,
13. Thomas Cathcart,
14. William Wilson,
15. Jacob Florence,
16. William Florence,
17. Geo. Pentz."

November 6 he writes in his diary:

"On the 26th ult. an examination of the York Academy was held. I had exerted myself considerably during the whole of the quarter, to bring this disorganized school into proper order, and am convinced, that in this institution no set of boys have ever made greater progress in the short space of three months. After the examination had been conducted in the most pleasing arrangement, regularity and decorum, and the scholars had acquitted themselves with honor, the President, after a consultation with the other trustees, arose and expressed their unbounded pleasure at the manner in which the exercises had been performed. After enlarging a little on the importance of some of the individual studies, he said that he had never seen a more excellent examination in this Academy, and hoped, that the Tutor, as well as the scholars, might continue in this present truly laudable state of industry.

The premiums were awarded as follows: To Geo. A. Barnitz a Tacitus, and to William Wilson a book of Bible Stories, the former costing $1.12½ and the latter 50 cents.

A holiday was given until Monday following, and the school was dismissed. *Laus Deo.*

Last night I slept with Mr. David Geiger, my former fellow student at the University.

Mr. Geiger intends to return to Hagerstown, and as soon as he can sell his inheritance, left him by his father, intends to go to the state of Kentucky, to settle in Louisville, where, if the Lord spare my life and health, I hope to see him before two years, in the capacity of a Missionary Preacher.

Mr. Schuh has left Philadelphia in perfect harmony with every body, except the silly M. He intends to go to the western parts of Ohio, and is furnished with recommendations from Dr. Helmuth and Dr. Schaeffer. By my interposition father likewise gave him a recommendation to all the clergy in the state of Ohio. Mr. Schuh is an industrious, honest, moral and well informed young man, about twenty-two years of age, though only 4 ft. 6 in. high. May the blessing of our Lord Jesus Christ rest upon him."

At this point he has inserted a number of prayers in his diary, which we will copy, as showing the state of his spiritual condition at this time:

Nov. 6. O Lord God, I am a sinner, and the iniquity of my ways will bring me to eternal ruin, if thy saving hand be not exerted in my favor. Though I am guilty of no crime against the world, or to my knowledge any individual, my heart is yet prone to evil and my ways are far from God. There was a time, O Lord, when I was much nearer to thee, than at present I am. Thou hast promised that "Whatsoever we ask of thee in the name of thy Son Jesus Christ shall be granted, that the Father may be glorified." Now Lord, I beseech thee to change my heart, and give me a new and purified spirit! O Lord, numbers are rushing with me the road to perdition. Stretch forth thine

all powerful hand, and arrest us in our mad carreer. We are seated in the chariot of iniquity, and are driving headlong to the gulf of destruction. Many times hast thou called us, but we heeded not thine admonitions; nothing but thy divine interposition, O Lord, will save us!

Nov. 19. O Lord, blessed be thy holy name, that thou hast preserved us to this day; that thou has prolonged the duration of our existence until the present moment. How many have during the last night been transposed from time to eternity! For how many was the race run and the thread of life cut off! We, Lord, are yet spared; and to thine unmerited kindness and forbearance are we indebted for it! We have erred and gone astray; we have sinned against thee; "there is not one that doeth good, no not one." We are going the way of the iniquitous, and the path of the Lord we know not. Soon will the earthly race be run, and we go to another world, to receive the reward of our labor. O God, our works have been of the flesh, and from the flesh we would inherit eternal damnation. But thou hast promised, that thou wilt hear the penitent, and the death of the sinner thou wilt not. In thy promise alone do we repose the hope of our salvation,—in the promise of HIM, who died for man, that he might never die! O that we might see the folly of our ways and fly to thee for assistance! But our nature is corrupted and we are prone to sin. But do thou, Lord, pardon our manifold transgressions; and as men will not obey thy commands, but are full of sin, do thou rule us with a rod of iron, and put a bit into our mouths, which will certainly bring us to reason. Yet, O Lord, thy punishments are severe, I feel the hand of the Lord upon me; I am sorely afflicted and ready to bend down under the load of affliction. "My soul is exceedingly sorrowful, even unto death." "O Lord, wilt thou not deliver me?"

Nov. 20. On the morning of this day, O merciful Creator, how should I glorify thy name, that thou hast spared me until this day. My life has been an uninterrupted scene of ungodliness, and my heart knows not God. With guilt upon my head, contrition in my heart, Oh how could I have met and stood before my judge, had I died during the last night. Thou, O Lord, hast spared my life, and on the morning of this day hast condescended to assuage in some degree, the misery of my condition, and given another day for the salvation of my soul. O Lord, blessed be thy name, for the unmerited blessings which thou hast been pleased to bestow upon me. Grant that it may not arise in evidence against me on the great and awful day of Judgment. That I may apply it to the working out of the salvation of my soul, and the abstraction of my mind from the idleness of this world. Lord, I desire to be saved; my soul longs to be wrested from the flames in which it is now consuming. But I am weak and miserable, for the grace of God is not upon me. Within these five years, to the best of my recollection, thou Lord knowest, I have made about 100 attempts and commencements at conversion, but the work was always prevented by my own evil doings. I did not permit God to direct me, but was always determined to go according to my own head. Lord, now I am convinced of my own inability, and come entirely to thee. Do thou direct me; be thou my leader, and form my heart, such as thou wilt have it should be. Thy blessed word teaches us, that salvation of souls is not the work of man; nay, if all the angels in heaven united their strength, it would not be sufficient for the salvation of one soul! Man is mortal; angels approach the divine nature to an amazing degree, and are therefore far greater than man; but angels are incompetent to the salvation of a soul; how can man, who is so far inferior to angels, do anything towards the accom-

plishment of this divine purpose! O Lord, therefore I will submit solely to thy direction, and trust in thy promise, that thou wilt convert me, and conduct all things in such a manner, as finally to end in my salvation. Amen.

These prayers were not intended by the author for publication. They were, no doubt, portions of his daily private devotions during a considerable period of time, and were written by his own hand in his diary to fix their impression on his heart and mind. They not only show his spiritual condition while under conviction of sin, but they give us the key-note to his whole subsequent spiritual life and conduct.

Nov. 16. When I undertook the care of the Classical Department of York Academy, I determined to conduct everything on that principle of independence, which I have ever endeavored to maintain. Accordingly, instead of inserting into the public prints a long and circumstantial advertisement, as many of my friends advised me to do, I sent but these few lines for publication:

"The public are respectfully informed, that the Classical Department of the York Academy is again opened, where scholars may apply for admission."

I might, perhaps, have received a few more scholars by a pompous advertisement; but this I deemed too much like begging parents to send their children. In this manner I have continued to conduct the school, and though there were but four Latin and Greek scholars when Mr. Beatie left the Academy, there are now seventeen pupils.

Dec. 9. Miss Betsey arrived at York about the 6th ult. She has remained at our house and at Mr. Barnitz's ever since. In all my intercouse with her, which has necessarily been considerable, I have found her to be of an amiable disposition. In her first acquaintance she is very prudently reserved, but with her friends and acquaintances

she is communicative, though by no means disagreeably loquacious. There was a day when she was charmingly beautiful. But alas, time and disease have been making very visible ravages on her frame. She is no longer that charming, beautiful female, which she formerly was; like a poppy, whose top has been overcharged with rain, she bends under the weight of her afflictions. As when a flower in the valley has been rooted up by the share of the unconscious rustic, falls on the plain and there withers and dies, thus Miss H. affords another striking, and at the same time afflicting evidence of the frailty and weakness of our frame, and of the transitory nature of this life. By these reflections we are forcibly reminded of a beautiful and appropriate verse in that admired production of Gray, "Elegy written in a country church yard."

> "Full many a gem of purest ray serene,
> The dark, unfathomed depths of ocean bear,
> Full many a flower is born to bloom unseen,
> And waste its fragrance on the desert air."

Dec. 12. On the day, which my own books will show, and which is about six weeks since, I happened to have a conversation with Mr. Seibert about the education of his son. He told me that the cause of his having discontinued the study of Latin, was his pecuniary embarrassment, mentioning at the same time, that he was sincerely sorry for not having been able to pay Mr. Saml. Murill an amount which was due to him for some time. As "to do good" is an object which I always had in view, it grieved me to see his boy lose a good education on account of the indigence of his father, and I immediately offered to teach him gratis. His father sent him the next day. At first I was really astonished to hear that he had been in Virgil; for far from being able to give any of the necessary rules for the gender, declension and conjugation, etc., of Latin words, he

could not decline stella! Yet this boy had been at Latin half a year, and quit only a few weeks! He now recites tolerably well. I have no doubt of his being a smart boy.

Dec. 16. To-day I paid Mrs. Davidson a visit, and had a conference with her relative to the admission of her son into the first division. She seems to be a woman of extensive information, and likewise of very affable disposition. She said that she had intended to send him after the last examination, but had been prevented by an intended journey to Baltimore; that she had no objection, but on the contrary, felt an anxiety to have him under my care; that Rev. Cathcart had expressed a very favorable opinion of my administration, etc. At my departure she thanked me for the trouble of calling, and said, she would be very happy to see me at any time at her house. I thanked her and departed.

Dec. 17. The gentlemen formerly constituting the musical club existing in this place were, Dec., *Anno Domini* 1800, John Barnitz, Geo. Barnitz, Jacob Doll, Jacob Cremer, David Doll, John Moritz, Sr., John Stroman, John Hay, Henry Mundorff, John Herr, Geo. Mundorff, Henry Pickil, Chas. A. Barnitz, Harry Hay, Wm. Lenhart.

A book of music belonging to them is now in my possession.

Dec. 19. This day I bought a second-hand flute from Mr. White for $2.00. I shall probably commence the study of music, though not with any intention of spending much time at it.

Yesterday Mr. White left York for Columbia, with an intention of commencing the practice of the law in that place. He is a man whose actions flow from the purest principles, although unacquainted with the world. May he continue to walk in the path of virtue, and may success

attend his endeavors. May the blessing of the Lord God be and rest upon him.

The following certificate was given Mr. Schmucker on his resignation of the York Academy :

YORK, 12th Aug., 1818.

It is hereby certified, that Mr. Samuel S. Schmucker has taught in the York Academy for some time past, with great acceptance. He has conducted himself not only with propriety and decorum, but in an highly exemplary manner, and being now about to leave this place, he is recommended to the friendship and attention of the inhabitants in whatever place he may reside.

By order of the Board of Trustees.

W. BARBER, Sec. ROBERT CATHCART, Pres.

CHAPTER THIRD.

1818—1820.

PREPARATION FOR THE MINISTRY—ENTRANCE INTO PRINCETON SEMINARY—HIS FATHER'S MOTIVES CRITICISED, CHARGES OF PIETISM AND PURITANISM BY R. W.,—WHO WERE THE PIETISTS?—THEIR CHARACTER AND DOCTRINES—OUR AMERICAN LUTHERAN CHURCH FOUNDED BY THE PIETISTS—THE EARLY MINISTERS OF OUR CHURCH TRAINED BY THEM—WHO WERE THE PURITANS?—THEIR CALVINISM AND EXTREME VIEWS ON THE SABBATH NOT ADOPTED BY HIM—PERSECUTIONS AND BELIEF IN WITCHCRAFT COMMON AMONG ALL PEOPLE AT THAT TIME.

We have copied somewhat extended extracts from his diary, while he was a teacher in York Academy, in the first place to give the readers an insight into his state of mind during his early youth, and secondly to disprove the assertions of Dr. Morris, in his book "Fifty years in the Ministry," that he was "unsocial and ascetic" in his manners, that he was "unpopular," and that "nobody was intimate enough with him to regard him as a friend." It will be observed, that during a part of this time he seemed to have been under deep conviction of sin. He appears to have been tossed with doubts and fears, hopes and despondency, trying to convert himself by his own strength, until at last he gave himself entirely into the hands of God, who by his Holy Spirit wrought the gracious change, and gave him peace. The charge that he was unsociable and a recluse is sufficiently contradicted by his own account of conversa-

tions he had with different persons, whose society he enjoyed

Dr. Diehl's article in the *Quarterly Review* of January, 1874, contains a quotation from Dr. Morris' book, "Fifty Years in the Ministry," in which Dr. Schmucker's character is somewhat misrepresented, and to which Dr. Diehl appends some very appropriate criticisms :

"Dr. J. G. Morris, in reminiscences of Dr. Schmucker, published in the *Lutheran Observer*, gives a graphic account of him at the time of his teaching at York, the writer of the reminiscences being himself a pupil in the Academy at the time: 'He took temporary charge of the York Academy, and there it was that I received from him my final preparation for the Sophomore class at Princeton College. He was at that time a young man of twenty-one, of fair complexion, meagre visage, of vigorous health and of exceedingly staid deportment. Some people would have called his bearing dignified ; but young as I was, I set it down as ascetic, unsocial and recluse. He was a laborious student, and had no intimate companions. He did not frequent the society of young ladies, nor indeed of any other class of people ; and hence was not a popular young man. Everybody regarded him as a model of perfection, so far as purity of morals was concerned. But nobody was intimate enough with him to regard him as a friend. He was considerably ahead of most, if not all the young candidates for our ministry in theological and classical training.'

The qualification in the last remark was needless. Who of all the young candidates for the Lutheran ministry, in 1818—1820, was at all comparable in classic and theologic training to Samuel S. Schmucker? He was immensely ahead of those who were licensed cotemporaneously with him.

The extract from the reminiscences gives a mistaken

estimate of Mr. Schmucker's social disposition. He was not constitutionally unsocial or ascetic. He could not have been unpopular. Absenting himself from social enjoyments for the purpose of deep devotion to study and religious meditation would elevate him in the estimation of all right-thinking people. The young man who in the opinion of everybody was a model of perfection in moral purity; the young candidate for holy orders, who was conscientiously devoting every hour of his precious time to a preparation for his great lifework, having no leisure for ladies' society or social pleasures, would be considered a most exemplary candidate for the ministry. This very tribute of Dr. Morris implies a popularity far more desirable for a theological student, or a young licentiate, than any friendship he might have won by spending his evenings in society, or employing his rich intellectual stores in entertaining, hour by hour, half a dozen boon companions. The genial disposition of Dr. Schmucker in his later years, is sufficient evidence that constitutionally he was fitted, when all the glow of youth was upon him, for refined social enjoyments, had not a noble and all-absorbing work demanded his undivided time."

Let us look into this delineation of Schmucker's character a little closer. Morris says:

"Dr. Schmucker was the severest moralist I ever knew, and carried his principles, I think, to an extreme length. (?) He objected to some amusements which a wiser age now sanctions, and opposed some recreations which the church now approves. He did not know one card from another. I do not suppose he ever had a dice-box in his hand, even for amusement. He knew nothing of checkers, or back-gammon or chess. He never was in a theatre or circus, never heard an opera. He even doubted the propriety of Christians going to hear famous vocalists in a

concert hall, especially if they had appeared on the operatic stage. He never used tobacco in any form. He never drank a drop of strong liquor as a beverage. He never conformed to any modern fashion in dress for fashion's sake, however neat and appropriate it might be."

This is certainly very high praise and the highest compliment that could have been paid to a Christian gentleman and Theological Professor. Dr. Morris may not have so intended it, but rather as a reflection on his sound judgment in objecting to some amusements which a "wiser age now sanctions and the church now approves." Pray what are those amusements, which this "wiser age" sanctions and the church approves?

Is it dancing? I have heard of some church members in this wiser (?) age who go to balls and send their children to dancing schools, perhaps at the same time that they attend the catechetical instruction of their pastor. Dr. Schmucker certainly and *wisely* did not approve of this kind of amusement.

Is it card playing? I have heard it said that there are some fashionable church members, who indulge in card playing in their parlors, and perhaps also in their club-rooms. But Dr. Schmucker, to his praise be it said, was opposed to all sorts of gambling. "He did not know one card from another." We confess ourselves equally ignorant of the gambler's art, and we hope most, if not all, of our ministerial brethren can also say this of themselves.

"He never was in a theatre or circus." This is certainly to his credit. A Christian, who has consecrated his life to the service and glory of God, should be ashamed to be seen in such places.

"He never used tobacco in any form." Would that all of his students had followed his example in this respect! Perhaps a future, even "wiser" age than this, will see the

evils of the use of tobacco and all narcotics in every form.

"He never drank a drop of strong liquor as a beverage." On the temperance question Dr. Schmucker was far in advance of the time in which he lived. He had seen the sad effects of intoxicants in some of his ministerial brethren of that day, and we commend his example to all Christian people in this "wiser age."

"He never conformed to any modern fashion in dress for fashion's sake." No, he never indulged in or approved of some of the follies of modern fashions in dress. But in his unaffected piety, in the genuine politeness of his deportment, and in the neatness and propriety of his dress, he may be designated as, in the highest sense of the term, a Christian gentleman.

We do not think Dr. Schmucker "carried his principles of morality to an extreme length," especially for a man occupying his position. What would probably have been the character of the five hundred men whom he trained for the ministry, if he had encouraged them in card-playing and theatre-going, and if he had not warned them by his example and precept against the use of tobacco and strong drink?

We thank God that he called into his service a man of such exemplary piety and unimpeachable moral character to be the instructor and guide of the rising ministry in our General Synod; to write the constitutions of our general and district synods; to prepare the text-books for our early theological students; to compile the hymn-book for our churches, and translate Luther's Catechism into English for our people.

Dr. Schmucker was not a recluse, averse to all social enjoyment and friendly intercourse; nor did he regard *all* games and plays as sinful, especially when they afforded needed exercise and were conducive to health. But he

maintained that, as Christian ministers, we should deny ourselves even of some innocent recreations, if there was danger of giving offense to weaker brethren, just as Paul declared that he would eat no meat, if it would cause his weak brother to stumble. We remember how on one occasion the theological students were playing a game of ball in the rear of the Seminary building, and became very noisy. The Doctor admonished them, either to give up ball playing near the Seminary, or be less boisterous; for people going along the road and hearing the noise might think the theological students were indulging in an unbecoming carousal.

So also in regard to dress. He did not teach us to dress in a manner that might be called unfashionable, or unbecoming to a Christian gentleman; but he advised us never to attract attention by any singularity in our apparel, but rather to dress very much like the people among whom we lived, as Christ and his apostles doubtless also dressed like the people of their time and country.

Dr. Morris gives a similar characteristic of the elder Dr. Baugher, father of the present H. L. Baugher, D. D. He writes:

"Dr. Baugher was a severe and exemplary moralist. He never sanctioned among clergymen and Christian people, what many regard as innocent amusements, such as chess or checkers, and I doubt whether he would now sanction *Croquet*, which has since become a popular clerical amusement."

"He was a puritanic observer of what he called the Sabbath, and severely temperate in all things."

"His Presbyterian training influenced the character of his theology, although he was in no proper sense a Calvinist."—*Fifty years in the Ministry, pages 192, 193.*

On August 5th, Mr. Schmucker took charge of the Clas-

sical department of the York Academy. He had during the first session seventeen boys under his instruction, but in the following sessions the number increased to twenty-eight.

He remained in charge of the Academy until November, 1817, when he resigned his position and accompanied his brother George on a tour westward along the Juniata River, over the Allegheny Mountains to Pittsburg, and down the Ohio River as far as Louisville, Ky. His diary at this time shows much mental conflict about his plans for the future, but the result was, that he finally decided to devote himself to the work of the gospel ministry. He began his direct preparation under the supervision of his father, with such diligence, that when he decided to go to Princeton, and enter the Theological Seminary, he was able to stand a very satisfactory examination in all the studies of the first year, and to enter the class at the opening of the second year of their course of study. He arrived at Princeton, August 17, 1818, was matriculated August 22, and remained there until March 30, 1820. Among his fellow students were Bishops McIlvain and Johns, and Dr. Robert Baird was his room mate. The great lights of Princeton Seminary and of the Presbyterian Church at that time were Drs. Alexander and Miller. Under these distinguished professors he received as finished a theological education, as could be gained in any institution then existing in this country.

The fact of his having gone to Princeton to complete his course of theological studies has been much deplored by some writers in the Lutheran Church. Dr. J. G. Morris publishes an article in his "Fifty Years in the Ministry," from the pen of R. W., (Reuben Weiser,) one paragraph of which we will transcribe and append for the perusal of our readers:

"He was a man of most exemplary piety and sincerity.

His views on theology were clear and scriptural, and although he was devotedly attached to the Lutheran Church, it was doubted by many of his warmest friends, after 1845, whether he was true to the confessional standpoint of historical Lutheranism."

"His father, Dr. J. G. Schmucker, was a Pietistic Lutheran of the Spenerian school, and hence sent him to study theology at a Puritanical Seminary; this was, perhaps, a misfortune for one who was to have the training of not less than five hundred ministers in his hands."

"He had his enemies in the Lutheran Church all along, and leading men in the Pennsylvania Synod, and in the New York Ministerium, and in Ohio, and North Carolina opposed his Puritanism, but he bravely maintained his position till about 1846. About that time his Lutheran orthodoxy began to be suspected by some of his own students, and especially those who had charge of Pennsylvania College."

In reply to these utterances we remark:

1. Dr. Schmucker never concealed his theological views. He declared them openly in his oral teachings, and in his writings. And further, there was no material change in his theological views, from the time he subscribed his inaugural oath, until his resignation, a period of about forty years, as he himself declares in his letter of resignation to the Board. The following declaration was written by his own hand at the time of his resignation, and read before the Board of Directors:

"I record the declaration, that I this day cordially believe every doctrine taught in the entire volume (Popular Theology). These facts I state in justice to the institution and myself, and in view of the future history of the institution and the church."

Hence there could be no *doubt* or *suspicion*, after the

year 1845, by "his warmest friends," of his confessional standpoint; both his friends and enemies knew his standpoint very well. Some leading men in the Tennessee Synod, and in the Pennsylvania Synod, and in the Ohio Synod, and in the Missouri Synod knew the doctrinal standpoint of Dr. Schmucker and the General Synod, long before the year 1846. The German Professor, Dr. Schaeffer, and some of the German students under his training, opposed (not suspected) his confessional standpoint; but some of the professors in Pennsylvania College opposed him on other grounds. Their confessional standpoint did not differ very much from his at that time, as will be shown in a subsequent part of this Biography.

2. The sneer at Pietism comes with a bad grace from an American Lutheran minister, especially one belonging to the General Synod. Who were the Pietists? and what were the teachings and practices on which their Pietism was based? They were such men as Spener, Francke, Arndt, Knapp, Storr, Flatt, Freylinghausen, holy, active, pious Lutheran Christians, who showed their faith by their works. As to their teachings and practices we will let the Lutheran historian, Dr. Mosheim, whose authority and orthodoxy none will dispute, give the reply. He says, "Pietism owed its origin to the pious and learned Spener, who formed private devotional societies at Frankfort, in order to cultivate vital and practical religion; and published a book, entitled, 'Pious Desires,' which greatly promoted this object. His followers laid it down as an essential maxim, that none should be admitted into the ministry, but those, who not only had received a proper education, but were also distinguished by their wisdom and sanctity of manners, and had hearts filled with divine love. Hence, they proposed an alteration in the schools of divinity, in Germany, which embraced the following points:

a. "That the scholastic theology, which reigned in the academies, and was composed of intricate and disputable doctrines, and obscure and unusual forms of expression, should be totally abolished."

b. "That polemical divinity, which comprehended the controversies subsisting between Christians of different communions, should be less eagerly studied, and less frequently treated, though not entirely neglected."

c. "That all mixture of philosophy and human science with divine wisdom, was to be most carefully avoided, i. e., that pagan philosophy and classical learning should be kept distinct from, and by no means supercede Biblical Theology." But

d. "That, on the contrary, all those students who were designed for the ministry, should be accustomed from their early youth to the perusal and study of the Holy Scriptures, and be taught a plain system of theology, drawn from these unerring sources of truth."

e. "That the whole course of their education was to be so directed as to render them useful in life, by the practical power of their doctrine, and the commanding influence of their example."

"This work began about 1670. In 1691 Spener removed from Dresden to Berlin, where he propagated the same principles, which widely spread, and were well supported in many parts of Germany by the excellent professors, Francke and others. This raised much controversy, in which the Pietists were charged with many errors. Of these the chief was, that "divine influence is necessary to the right understanding of the Scriptures." They taught, that without such help, no man can enter into the spirit of them; no man can relish or enjoy those parts which relate to the divine life, and the experience of the Christian; for so saith St. Paul: "The natural man receiveth not the things of the

Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned."

"Another thing which gave great offence was, that they renounced the vain amusements of the world. Thus, dancing, pantomimes, public sports, theatrical diversions, the reading of humorous and comical books, with several other kinds of pleasure and entertainments, were prohibited by the Pietists as unlawful and unseemly; and therefore, by no means of an indifferent nature."

"But the most offensive of all their errors, real or supposed, was, that 'No person who was not himself a model of piety, and divine love, was qualified to be a public teacher of piety, or a guide to others in the way of salvation.' This was so offensive to the carnal clergy of Germany, who, it seems, at that time were not a few, that they raised the cry of heresy, and charged them (strange as it may seem) with making void the efficacy of the divine word!" *

This is exactly the position and practice of our General Synod to-day; we foster prayermeetings among our people, and we make it a rule that our ministers shall not only be educated men, but they shall also lead consistent Christian lives, and have their hearts filled with divine love.

It will be seen by every one who studied theology under Dr. S. S. Schmucker, that those are substantially the same principles and practices which were inculcated and insisted on by him in the Seminary at Gettysburg; and these are the doctrines and practices that prevail in our General Synod to-day, and were held and practiced by the fathers of our American Lutheran Church. Yes, Prof. Schmucker was a Pietist, and his father was a Pietist, and the founders of our General Synod, yea, the fathers of our American Lutheran Church, who came from Pietistic Halle,

* Mosheim's History, Vol. V., 312-324.

the Muhlenbergs, Kunzes, Helmuths, Schmidts, Schaeffers, and the ministers trained by them, Schmucker Senior, the Lochmans, Kurtzes, Schaeffers, were all Pietists of the Spenerian school. They are our spiritual fathers. Would to God, that all their sons had inherited more of their Pietism! Was it really "a misfortune," that the man who under God had the training of the first five hundred men in our General Synod, was "a Pietist of the Spenerian school?" Would it have been less a misfortune if he had been trained in the dead scholastic orthodoxy and the formalism which prevailed in the sixteenth and seventeenth century, the champions of which persecuted the Pietists? Or would it have been less a misfortune, if he had been trained in the rationalistic schools that predominated at the close of the eighteenth and the beginning of the nineteenth centuries? No, we thank God, that he was a Pietist of the Spenerian school.

We are the children of the Pietists; they are our spiritual fathers. Most of those in the General Synod who now sneer at Pietism, are themselves Pietists. They know not what they do. Father, forgive them!

Rev. W. H. Dunbar, D. D., gave expression to the truth here presented, in an article in the *Lutheran Observer*, and copied with approval in other church papers, in the following extract:

"And this is and has been from the first the historic position of the General Synod. It was the Lutheranism, rescued from the dead confessionalism, restored in the original spirit of its founder through the influences of Arndt, Spener, Francke and others, that was transplanted to this country. Thus restored, a reaction took place, and in the early part of this century in this country it seemed almost to lose its distinctive identity as a Lutheran Church. Even the great confession was ignored in its church life. It remained for

the General Synod to restore the Confession to its proper place.* Nobly did her founders and their successors accomplish this work. Loyal to the Confession, insisting on sound doctrine, her genuine Lutheranism could not be questioned. The matter of externals, liturgies, etc., has not been ignored."

3. "His father sent him to a Puritanical Seminary," says the writer in the "Fifty Years in the Ministry." To what other seminary could he have sent him, but the Presbyterian Seminary at Princeton, if he was to have a thorough theological training? There was, indeed, no Lutheran Theological Seminary in this country, until Dr. Schmucker himself founded the one at Gettysburg.† There were other Lutheran ministers who also studied theology at Princeton; for example, Drs. J. G. Morris, and Henry L. Baugher, Sr., and we never heard that they suffered any misfortune from studying in that "Puritanical Seminary."

4. And who were the Puritans of America? Let Mosheim, the great Lutheran historian, furnish the reply. It is given in Herzog's Encyclopedia, a German work of high standing: "A part of the congregation of John Robinson led the way of the Pilgrim Fathers. With fasting and prayer they prepared themselves for the journey to the distant land. After a heart-affecting farewell and Psalm singing, they boarded the two small ships, that were to bring them to New England. In September, 1620, they departed from England forever, and became the pioneers for their persecuted Puritan brethren, 20,000 of whom followed them in the next fifteen years, regardless of the dan-

* It was mainly through Dr. Schmucker's instrumentality that the Augsburg Confession was "restored to its proper place" after the organization of the General Synod. ED.

† Hartwick Seminary was chartered in 1816, but had not, I think, risen to the dignity of a Theological Seminary until a number of years later.

gers and privations, which befell the first colony of New England; as there alone it was possible for them to escape the oppression of the Hierarchy, and to found a church according to the principles of the Apostolic Church . . . To the earnest determination, the invincible courage, and the unalterable will of these Pilgrim Fathers, the New England Colony is indebted for its prosperity, and the present North American states for their greatness."

Milton, the renowned author of "Paradise Lost," speaks of them as "Faithful and freeborn Englishmen, and good Christians, constrained to forsake their dearest home, their friends and kindred, whom nothing but the wide ocean and the savage deserts could hide and shelter from the fury of the bishops." Among them was "John Elliott, famous as the apostle to the Indians, and the first Protestant missionary to the heathen."

PURITANISM:—"It has been a common term of reproach, applied to the friends of pure religion and undefiled."

"The persecutions carried on against the Puritans during the reign of Elizabeth and the Stuarts, served to lay the foundation of a new empire, and eventually a vast republic in the western world. Hither, as into a wilderness, they fled from the face of their persecutors; and being protected in the free exercise of their religion, continued to increase, until at length they became an independent nation." *

Now, if the above eulogies are deserved, and who doubts it? then the Puritans, who landed on Plymouth Rock, merit the respect and admiration of the whole Christian world.

At the same time it affords us great satisfaction to record, that the German immigrants who came from the Fatherland for conscience sake and founded the Lutheran church

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* Encyclopedia of Religious Knowledge.

in Pennsylvania and in Georgia, will not suffer in comparison with the Puritans. Their history presents a most beautiful example of patient endurance and untiring zeal in the service of God. Their indefatigable self denial, industry, their earnest and faithful life, illustrating the doctrines of the church which they loved and for whose advancement they were toiling, made a deep impression on their contemporaries, and secured the confidence and sympathy of all with whom they were brought in contact.

Let us inquire, in how far the life and character of Dr. Schmucker was influenced by the Puritanism in the Princeton Seminary, and in how far this was "a misfortune to the General Synod"?

1. The Puritans were a devotedly pious and intensely conscientious people. The same may be said of Dr. Schmucker. But he did not imbibe his piety from the Puritans, he imbibed it in the Lutheran Church and in the "Spenerian school," under the guidance of his "Pietistic father," and his Pietistic teachers, Helmuth and Schmidt. The Holy Ghost had wrought that great work of grace in his heart long before he studied Theology at Princeton.

2. The Puritans were Calvinists in doctrine. But Dr. Schmucker never endorsed their Calvinism. Every one of his students must know that he opposed the Calvinistic doctrines of unconditional Predestination and Reprobation; he did this frequently in his lectures to the students, as well as in his writings. Hence, the General Synod suffered no "misfortune" as regards the Calvinism of the Puritans.

3. The Puritans were intensely opposed to the Episcopal hierarchy of the church of England, with its pretension to Apostolical Succession, and its imposing liturgical service. Dr. Schmucker did not share their intense aversion to the English hierarchy, but he also denied their claim to Apostolical Succession, their denial of our ministerial ordi-

nation, and their assumption of being the only true church on earth. Most of his students must remember something of his lectures on this subject. Among the books he recommended was Mason on Episcopacy, which exposes the absurdity of the Apostolical Succession. About the time the writer studied in the seminary, there was a heated controversy carried on between the Episcopalians and the Presbyterians. One of the phrases, on which the changes were rung at that time, ran in this way: "A country without a king, and a church without a bishop." It must be confessed that Dr. Schmucker sided with the Puritans on this question. But this did the General Synod no injury. We Lutherans don't differ much from the Puritans in our views on the church of England's claim to Apostolical Succession.

4. The Puritans were very rigorous in the observance of the Sabbath. Indeed, most people now think they carried their views and practices to an unwarranted extreme. They seemed to regard it as obligatory on Christians to observe the ceremonial regulations of the Mosaic law, almost with the same minuteness as the Pharisees did in the time of the Savior. But Dr. Schmucker never entertained or taught such extreme views as are attributed to the Puritans on the observance of the Sabbath. Yet he did believe and teach the divine obligation of the observation of the Christian Sabbath, as can be seen in his "Appeal on behalf of the Christian Sabbath," published by the American Tract Society.

It is true, that the ultra confessional Lutherans, such as the Missourians, deny the divine obligation to observe the Christian Sabbath, but we of the General Synod do maintain this divine obligation, and thus endorse his views on this point. Verily, we have suffered no "misfortune" from Puritanism on the Sabbath question. Would to God, there were more Puritanism infused into the minds of our

church members in these times of Sabbath desecration, and the efforts of the enemies of the Church to introduce the continental Sunday into this country, and indeed, to abrogate all Sunday laws from our statute books.

5. The Puritans are frequently held up to scorn and ridicule by certain writers, as believing in witchcraft and the burning of witches. Notably has this been done in a lecture delivered in different places by a Lutheran minister on "Plymouth Rock and other Rocks." I do not think these views of the early Puritans on witchcraft were taught in the Princeton Seminary; certainly not carried into practice, and it is still more certain that Dr. Schmucker did not teach or approve them; and hence the church suffered no "misfortune" on this subject from his studying theology in a Puritan Seminary. But it should also be remembered, that at the time the Puritans landed on Plymouth Rock the belief in witchcraft and the burning of suspected witches was general in the whole Christian Church on earth. While the Puritans were burning witches in New England, the Englishmen in Great Britain and the Germans in Germany were doing the same thing. Even our own great Luther had not outgrown this absurd superstition. Listen to the following from Luther's Table Talk: August 25, 1538, the conversation fell upon witches, who spoil milk, eggs, and butter in farm yards. Dr. Luther said: "I should have no compassion on these witches; I would burn all of them . . . . Does not witchcraft merit death, which is a revolt of the creature against the Creator, a denial to God of the authority it accords to the demon."

"Luther discoursed at length concerning witchcraft. He said, that his mother had had to undergo infinite annoyance from one of her neighbors, who was a witch . . . . This witch could throw a charm upon children, which made them cry themselves to death. A pastor having

punished her for some knavery, she cast a spell upon him, by means of some earth upon which he had walked, and which she bewitched. The poor man hereupon fell sick of a malady, which no remedy could remove, and shortly after died." * More of the same sort might be quoted, but this we have transcribed, to show the absurdity of charging the Puritans alone with the horrible superstitions and practices of which our own forefathers were equally guilty.

6. Finally the Puritans are frequently charged with intolerance, notably because Roger Williams was driven out from the Colony, on account of his religious principles.† We certainly can not commend them for their religious intolerance, and least of all can Dr. Schmucker be charged with Puritanism as one who favored religious intolerance. On the contrary he has been frequently charged with being too liberal towards Christians of other denominations. His views are best learned from his writings on the subject of Christian Union and the part he took in the formation of the Evangelical Alliance.

Surely our General Synod has suffered nothing in this respect from his studying theology at a Puritanical Seminary.

The fact, however, should not be forgotten, or over looked, by those who so frequently denounce the Puritans

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* See *Luther's Table Talk*, published by the Lutheran Board of Publication. Philadelphia, 1868, pages 312, 313.

† Roger Williams was a Puritan, and a fugitive from English persecution; but his wrongs had not clouded his accurate understanding. He had revolved the nature of intolerance, and arrived at the great principle which is its sole effectual remedy; namely "The civil magistrate should restrain crime, but never control opinion; should punish guilt, but never violate the freedom of the soul."—*Encyclopedia of Religious Knowledge*,

on account of their intolerance, that in those times persecution for conscience sake was not confined to the New England Puritans, the Church of England, or the Roman Catholic Church. It is a singular, yea, a sad fact, that those who had themselves been persecuted and driven from their homes, in turn also persecuted those who did not coincide with them in their doctrinal views, or mode of worship. The truth is, Christians of all denominations in those times had not yet learned to see the necessity of the separation of church and state, and therefore they regarded dissent from the doctrines and usages of the church, as a crime against the government, and the persecution was exercised by the civil power, against non-conformists. Even so wise and good a man as our own great Luther had not yet grasped the precious Protestant principle of religious toleration or freedom of conscience, at the time he composed his Small Catechism. In the Preface of that admirable little book he writes, after giving directions how to teach the Catechism:

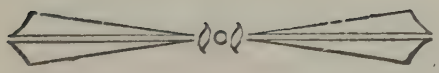
"But if any refuse to receive your instructions, tell them plainly that they deny Christ and are not Christians; such persons shall not be admitted to the Lord's Table, nor present a child for Baptism, nor enjoy any of our Christian privileges, but are to be sent back to the pope and his agents, and, indeed, to Satan himself. Their parents and employers should, besides, refuse to furnish them with food and drink, and notify them that the government was disposed to banish from the country all persons of such a rude and intractable character."

We copy this from the General Council's edition of Luther's Small Catechism, Published by the Lutheran Bookstore, Philadelphia, in the year 1874.

The same paragraph is also published in Loehe's edition of Luther's Catechism, translated by Rev. Edward T.

Horn, D. D., for the use of the General Synod South. It must be a matter of surprise that such teachings should be put into the hands of our children and youth at the close of the nineteenth century, and in this land of civil and religious liberty.

If any one of our readers wishes to inform himself in regard to persecutions in Germany for conscience sake, he will find abundant information in Hagenbach's History of Protestantism during the sixteenth century; for instance, in the martyrdom of Chancellor Crell.



CHAPTER FOURTH.

1818—1820.

HIS ENTRANCE INTO PRINCETON SEMINARY—ALEXANDER AND MILLER—HIS FELLOW STUDENTS—VISIT TO NEW YORK—LETTER TO HIS FATHER—DEPLORABLE STATE OF THE CHURCH—REV. F. C. SCHAEFFER—PREVALENCE OF SOCINIANISM—SUBSCRIPTION TO THE AUGSBURG CONFESSION—PLAN RECOMMENDED—DIARY OF VISIT TO NEW YORK.

He arrived at Princeton, August 17, 1818, was matriculated August 22, and remained there until March, 1820.

The professors, under whom he studied, were the very learned and eminently pious Archibald Alexander, D. D., and Saml. Miller, D. D. He enjoyed in a high degree the confidence and respect of these eminent professors, whose advice he also sought and obtained in regard to the pursuit of his studies.

During his last session at Princeton he took advantage of a two weeks' vacation, to make a visit to New York City, or town, as it was then called.

The following letter, written from Princeton to his father, we regard as of great historical value. It shows the deplorable state of the church at that time. The great need of ministers of the gospel to supply the scattered members of the church with the means of grace; the lack of discipline among ministers and people; the confessionless state of the church; the Rationalism of many of the leading ministers, and want of co-operation between the synods

then existing are clearly portrayed. Also his ardent love for the Lutheran Church, and the remedies he proposed to restore pure and undefiled religion challenge our admiration. The letter was written in the German language, and we give it here in a free translation :

A LETTER TO HIS FATHER.

PRINCETON, *February 17, 1820.*

DEAR FATHER:

After a silence of many days, God permits me again to write to you. Since the receipt of your dear letter of the 17th of January, I have continued to devote my time to study, up to the time of our vacation. The God of my fathers, to whose service I have dedicated myself, draws me constantly nearer to himself. Often he refreshes my soul by visions of his glory and paternal goodness; daily he gives me the evidence, that, although he dwells on high, and in the Holy of Holies, yet he condescends graciously to be my God. Truly his condition is the most happy, and desirable, who consecrates himself entirely to the service of his Heavenly Father, and who does not regard the praise of men, but of Christ, as his chief good.

"Ja, seine Liebe zu ermessen,
Sei ewig meine hoechste Pflicht,
Der Herr hat meiner nie vergessen,
Vergiss, mein Herz, auch seiner nicht!"

In accordance with your repeated advice in your letters, not to extend my continuance in this institution longer than spring, I have carefully considered the subject, and also called on Dr. Alexander, and had a conversation with him on the subject. After I had informed him of my desire to continue my theological studies in the German language, he entered into a paternal conversation with me, and said, as I intended to continue my studies here only till spring, and would often have to preach in the German language, it would perhaps, be better, that I should not stay longer than spring, yet he would not give any positive advice. When I told him, that my regret to lose his lectures on Pastoral Theology was the only reason that

could induce me to remain longer, he told me in confidence that he would very likely go to the Virginia Springs during the course of next Summer, on account of his health, and consequently there would be no lectures on Pastoral Theology. This removed all doubt from my mind, and since then I have been fully determined not to return to Princeton.

After having formed this resolution, I also determined to visit New York during our vacation of two weeks; for by this means I could gain much information in regard to the condition of our Lutheran Zion in the New York Synod; and because this would be my last opportunity, I accordingly went to New York. I spent twelve days there and lodged with one of my good friends. I took letters of recommendation to distinguished and learned men there, and became acquainted with Dr. Hosack; and Dr. Mitchell, Dr. Van Arsdale, etc., and among the theologians with Drs. Mason, Romyn, and Rev. Knox, etc. I heard Drs. Herron, Mason, Romyn, Bishop Hobart, Revs. Knox, Burke, Beatie, and our Lutheran Pastor, Rev. Schaeffer. I purchased a number of books while in New York; namely, nineteen octavo and fourteen quarto volumes of the best works, have learned much of the world, and not a little of that which will help me to be useful in the Kingdom of Jesus.

As I have narrated my visit here in a general way, I have yet to relate that which to me is the most interesting and by far the most important. My principal object in undertaking this journey was, to ascertain the true condition of our church in the state of New York. I began my journey with prayer, and God manifested himself graciously to me. Our good brother, Schaeffer, received me with the warmest friendship. I spent a great part of my time in his house. He is a pious, faithful shepherd of his congregation, a well-informed man, a man of good taste, and a distinguished and unswerving Lutheran, an orthodox theologian, and a man, who does much, and is willing to do still more for the true interest of Christ's kingdom and the Lutheran Church. Daily I entered into lengthy conversations with him in regard to the condition of our church.

The deplorable state of our church causes him heartfelt pain, and he is willing to adopt any kind of measures which can promote her upbuilding. With the New York Synod it has already gone too far. The daily approaching crisis in our (Pennsylvania) Synod is here (in New York) already past, and the only hope for the congregations of the New York Synod depends upon the synods of other states. The majority of the preachers are rank Socinians (Rationalists). He (Schaeffer) has very little intercourse with them, and wishes to continue in connection with our (Pennsylvania) Synod. He believes with me, that it is absolutely necessary to enact a rule in the Synod, that *every applicant must be examined in the presence of the whole Synod in regard to his personal Christianity*. We deplored the ignorance of many of our brethren in the ministry, as also of ourselves. He said, he was ready to send to Germany for books, and would ask nothing for his trouble. But I can not write the hundredth part. I will only say, that we promised each other, that in reliance on God, we would do everything possible to promote the following objects: In general to labor for the welfare of our church, that a rule may be established, according to which every applicant must be examined in regard to his personal Christianity, that the AUGSBURG CONFESSION should again be brought up out of the dust, and every one must subscribe to the twenty-one articles, and declare before God, by his subscription, that it corresponds with the Bible, not *quantum*, but *quia*; and we promised to do everything possible to promote learning among us.

We believed further, that by the blessing of God, much good would result, if at our Synod this year, at Lancaster, a committee would be appointed, consisting of seven members, including the President, to write a Pastoral Letter. In this letter the lifeless condition and conduct of the many church members should be deplored, the worthy members of our Lutheran church most earnestly instructed, that it is the sacred duty of all communicants to hold morning and evening family worship, to encourage them in the support of Sunday-schools, and urge upon them the frequent reading of the Holy Scriptures, etc. The committee could be

appointed on the first day, and should be composed of the seven oldest ministers; each one of these could write something at his lodging, so that the letter could be finished in one day, read before the Synod, printed immediately afterwards, given to each one of the ministers, who could read it afterwards in their congregations. Such a proposition will be made. As the committee is to consist of the seven oldest members, it will be known who the members of the committee shall be, and they will have an opportunity to prepare themselves. I cannot doubt, that this will meet your approbation, and the approval of all the friends of Jesus. I promised to write to you, and Bro. Schaeffer will write to his father and brothers. The Pastoral Letter should not be overlooked. As the committee, according to the proposition, shall consist of the seven oldest members of the Synod, I do not see any reason why the resolution should not pass unanimously. You, dear father, will kindly prepare something of this kind, and Bro. Schaeffer promised to ask his father, that he should also write something. And may God, our God, bless your efforts, and build up his church. Could you not compose your synodical sermon in such a way, that nearly the whole sermon would appear like a charge to ministers, and treat of their great responsibility? What a blessed influence this might produce upon thousands of souls! For all this you will surely provide. May the Lord bless all your transactions.

Bro. Schaeffer was very much pleased with my "Journey through American Lutheranism." Please write me your opinion of it. Next Sunday Bro. Schaeffer will preach twenty-three miles from New York, at the request of the inhabitants in the upper part of New Jersey, where he will organize a congregation, and will preach occasionally during the week. He advised them to meet on Sundays and have a sermon read by one of the elders, out of the sainted Rambach's "Meditations on the Sufferings of Christ." Thirty years ago they had Lutheran services here; they have now become English, and desire to have a pious minister of our Lutheran Church. Mr. Schaeffer thinks they will soon receive a minister, and could also give him an adequate support. He wishes a pious young minister of

our Synod would visit them. Would that we had many such.

Your affectionate son,

S. S. SCHMUCKER.

DIARY OF A VISIT TO NEW YORK.

The following extract from his diary during his visit in New York will be interesting reading, as it shows the state of the Lutheran Church and of the "Town" of New York seventy-five years ago:

JOURNAL, 1820.

Feb. 4th, 1820. Arrived at New York 4 o'clock, P. M., in six and one-half hours from Princeton. The road from Princeton to Elizabethtown is very bad. Elizabeth is a handsome town, containing many houses built in a very neat style, mostly of frame work. Newark also, is a handsome town, more splendid than Elizabeth, and has many houses of really splendid structure. From here to New York, the road lies principally through meadows and swamps, which together are known by the name of Newark Meadows. These had lately been inundated by a thaw of the snow and consequent rise of the neighboring streams, and the water had risen to such a height, that the stage was almost prevented from passing that route. At some places the road for miles was covered by water, to the depth of two feet. Similar inundations occasionally occur, and the consequence is, that throughout miles of the most level and fertile country no one will venture to erect a dwelling house and it is only here and there, where the land has risen into little hills, that dwellings are seen.

Crossed at Powel Hook, was kindly received by my friend, Dr. Van Arsdale, No. 51 Bowery, and urged to make his house my home. Next day, *Sunday.* In the morning went to hear Mr. Schaeffer preach. His church stands on Williams Street, built of stone, of solid structure.

It has a gallery and organ of about twelve stops, which is played tolerably well. Mr. Schaeffer preached in the German language from Psalm xxxviii. Theme: "When thou humblest me thou makest me great." Sermon, orthodox—the Savior's divinity most unequivocally reiterated and implied. The morality and instruction excellent, his enunciation distinguished for distinctness, deliberation and force. His pronunciation of the German is very correct; his voice is rather too loud and possessed of considerable harshness. His whole manner tolerably interesting, somewhat severe, but much defective in solemnity, and his audience, as might be expected, seemed also but little affected, though in general they were attentive. There seems to be less piety among them, than among the Lutherans at York, Pa.

Afternoon, 3 o'clock, heard Mr. Schaeffer again, in English—Gal. ii. 20: "Christ liveth in me, and the life which I live," etc, the sermon, *orthodox*, *able*, well written, but much defective in the warmth of true piety. His pronunciation very correct; his delivery like in the German, only a little less severe, less loud and more rapid. Read the sermon both in the morning and afternoon, but read with great ease and liberty, and in general, nearly as well as if he had no paper before him. Prayed very lightly for the heathen in the afternoon, not at all in the morning. The church was not more than one-third filled, either fore or afternoon; the members seem to be of the middle and lower class of society. On the whole, Mr. Schaeffer seems to be an orthodox man, not at all distinguished for the ardor or solemnity of his preaching.

In the evening went to North Church, (Dr. Milledoler's) situated on the corner of Fulton and Ann Streets. Dr. Milledoler had preached in the morning. The edifice is very large, indeed, probably 140 feet long and proportionally broad, the ceiling is somewhat circular, there is a

large and capacious gallery and from the extremity of the gallery to the ceiling is a range of wooden pillars, of light structure, and from pillar to pillar there extends a semicircular partition, in the form of curtains, these join the ceiling and extend downwards about a foot in the middle and about two and one-half feet at the pillars. There is an organ three stories high, the pipes are gilt, the lower range contains six pipes on each wing, and the middle has a proportionate number. The organ was played with simplicity and solemnity. This is the only Dutch Reformed Church which has an organ. In general the Christians of that persuasion entertain the same enmity against instrumental music for which the Puritans are so distinguished. I could learn of no other church of that persuasion in the neighboring country, nor indeed, throughout the whole extent of their churches, which admits instrumental music. There is displayed in this edifice considerable deviation from the apostolical simplicity, and in general the Dutch Reformed are not such sticklers for the absolute exclusion of everything like ornament from churches. On each side of the pulpit sat the Deacons. Each one had a quarto Bible before him, and immediately turned to the text, when it was announced. This practice, I am told, is not found in any other Dutch Reformed Church.

Between services I went into a Methodist Sunday-school, and after sitting silently about half an hour, some of the Methodist brethren came to me, and entered into conversation. I found them very pious, and after I had talked for some time they were highly pleased with me, and asked whether I was not a Methodist. And having been answered in the negative, "Well then," said one of them,"*weren't you converted by Methodist preaching?*" This appeared very singular to me, and I took the liberty to tell them, that though all they had hitherto said seemed to flow from

hearts filled with the love of Jesus, yet I regarded it my duty to say, that I thought the last question arose from an unchristian spirit, and was prompted by spiritual pride. They then explained, or rather endeavored to explain away that observation.

Monday, 7th, visited Mr. Schaeffer, and was received with unbounded expressions of friendship. He spent the greater part of the day in attending to me. His wife is an intelligent, amiable woman. I found Mr. Schaeffer to be a young man of fine talents and acquirements. He is all alive to the extension and prosperity of the Lutheran Church. Mr. Schaeffer maintains an extensive correspondence with some literary and scientific men in our country; but more particularly with some of the literati of Germany. He receives a periodical work from Jena; where the clergy are substantially orthodox. Among his correspondents are some of the most celebrated living authors, Dræseke, Ebsling, (lately dead), Knapp, etc. His sermon on the Jubilee, a copy of which he kindly presented to me, has been reviewed by German critics, and was much applauded. On a late occasion, when a Lutheran clergyman was sent by the Church Missionary Society of London, as a missionary to the East Indies, the Bishop of London called him *Brother*, and thereby virtually acknowledged his ordination, which had been performed at Halle, as valid. Bishop Hobart of this city, in giving an account of it, well knowing that the acknowledgment of presbyterial ordination was diametrically in the face of his practice and profession, absolutely gave a perverted statement and *perverted the facts*, of which Mr. Schaeffer thought the Bishop had a correct statement. Mr. Schaeffer published in the English language, in a periodical work of this city, a refutation of the Bishop's statement, which he showed me, and which is written in a very spirited style. I was very much rejoiced

to learn, that our Brother Jaeger, who was sent as a deputy from our Synod, had preached a very orthodox sermon on 1 John i. 7, of which *Christ was the theme.* Mr. Schaeffer also told me, that Quitman had the night before at his house declared, that no one that entered his pulpit should preach any doctrine in it, but such as he approved. But to the praise of Brother Jaeger be it said, that he denied not his Lord. Mr. Schaeffer believes, that Quitman and some others are Socinians, and some others Arminians, but he is in hope, that the evangelic interest is increasing. Mr. Schaeffer believed that Lintner is orthodox.

I am informed by Mr. Schaeffer that Molther, who applied for admission to our Synod, was not a pious man, that he had been employed as missionary by the Synod to the western parts of New York, and that he disputed on his way with other Lutheran clergymen, and on the whole had not maintained a good character among their body; had quarrelled with his congregation about his salary, etc. Mr. Schaeffer also assured me that previous to his journey to Renne, he had applied to the Bishop of his town for admission to his church, but not being cordially received, went to our (Pa.,) Synod. Hence it appears that the conduct of our Synod in not receiving him, without satisfactory evidence of his good character, was very judicious; for thus by the blessing of God, an unconverted man is kept out of the ministry.

Mr. Schaeffer complains that our clergymen correspond too little, and do not act more in unison in their efforts to promote the Gospel. Was opposed to the "Plan Entwurf," and thinks much of the Lutheran hymn book edited by the New York Synod.

Tuesday and Wednesday, 8th and 9th of Feb., 1820. Spent the 8th in the forenoon in the museum. It is a large, respectable, well arranged collection. But inferior to the

Philadelphia museum. There is much noise, and other immoral, disorderly conduct in the edifice in daytime. At night it is the fashionable time for visitors, who desire to spend only an hour. There is something striking about this edifice, which professes to be the repository of the curiosities of nature. On entering the door, you will look around you for the janitor, who is to receive the money, and will deem it strange that no one is visible. A little boy, only of three and one-half feet is standing near the door; but on advancing into the room this pigmy runs before you and demands the money. Surprised that the care of such an institution should be confided to such a child, I inquired where the doorkeeper was, and the little pert, in a very dignified manner declared that to be the office which he sustained. On examining him, I found that he was twenty-one years of age, of sound mind and body, and a native of the State of New Jersey, and the regular janitor.

On the 9th, I spent the morning with Brother Schaeffer, conversed more intimately with him on the state of vital religion in our Church, both in Europe and particularly in this country. He informed me of many circumstances which rejoiced my heart, and afford reason for us to bless the God of Jacob. At Bremen, in "Ober Sachsen," is stationed the most excellent and pious Dræseke, whose second volume of sermons Brother Schaeffer has. I read his Karfreitags-predigt, (Good Friday Sermon,) and glanced over several others. He is a choice spirit, one of those who never did, nor never will bow the knee to Baal. His sermons evince him to be a man of great *strength of mind*, of flowery, beautiful style, of great solemnity and an overwhelming sublimity. They are characterised by a something peculiarly fascinating; they surpass in the true spirit of the Gospel, the far-famed sermons of Chalmers. This

day I examined two periodical works published at Jena, which are the only periodical productions of that nature published from that place, and was rejoiced to find them not only orthodox, but truly pious.

Through this morning I learned that Brother Schaeffer is most sincerely and ardently devoted to the true interests of Lutheranism, and had much confidential conversation with him relative to the interests of our Church. He was delighted with the plans which I stated to him as being contemplated by me for the cause of my dear Redeemer, Jesus Christ; more particularly, with my intended translation of Dr. Mosheim's Dogmatic. This he thought was a necessary undertaking; and he expressed his confident belief, that it would tend to promote orthodoxy and piety in the church, and would meet with the encouragement of our Lutheran Brethren.

Relative to the propriety of our Synod adopting a confession of faith, we also had some interchange of sentiments. He is of the opinion that something should be done, and ought to have been done many years ago. He *agreed* to the opinion that a confession should be adopted which *ought to include only fundamental doctrines;* and that would leave sufficient room for that liberty of thought, which all Protestants must retain, and yet would be sufficiently specific to exclude heresy from our body.

This ought to be subscribed by our clergy, and by this we might try those who are suspected of heresy. This would enable us effectually to exclude from the Church of Christ those pests of society, the Socinians. I was rejoiced to learn from him that Rev. Geissenhainer, Sr., had within a year become a changed man, and much more pious and evangelical. He also informed me, though *in confidence*, that Mr. B——, of I——, was at one time Socinian, but that at present he was entirely changed and truly pious,

and that he had much reason to believe that H—— and M——, were also either totally Socinian, or the very next thing to it. Mr. Meierheffer he believes to have been an orthodox, but unconverted man. He spoke very energetically of the propriety and necessity of passing a resolution in our Synod, which would require every candidate for the Gospel ministry to submit to an examination before the Synod, on the subject of his personal piety. This is a regulation, which I think ought not to be neglected; may the Lord God of his Church, in mercy incline the hearts of our Brethren to adopt all such measures as will tend to promote the interest of our beloved Lutheran Zion.

At half past two I dined by invitation, with Rev. Mr. Knox, the minister of one of the Dutch Reformed Churches. I spent the afternoon till 4 o'clock with him, and found him to be a man of benevolence, of tolerably agreeable address, of talents not much above mediocrity. His wife is the daughter of Dr. Mason, is an intelligent, agreeable and accomplished woman. He lives in rather more style than comports with the humility of the Gospel of Christ.

On my inquiring of him the origin of the peculiar custom of sitting during prayer, which I observed in the Dutch Reformed Church he told me, he did not know it.

In the evening I took tea with Mr. Schaeffer, who then accompanied me to Mr. McClew's church, where the annual report of the tract society was to be read. The evening was unpleasant, and the assembly very small. Mr. Knox sat on the middle seat of the pulpit; on his right was the Rev. Dr. Spring, by whose appearance I was very agreeably disappointed. He has a dignified appearance, his forehead indicates strength of mind, but perhaps also want of judgment. He looks very serious and yet pleasant. But pitiful indeed was the appearance of Rev. M., who sat on the other side. He seems to be a light headed, inflated

youth of about twenty years of age. After a long prayer by Mr. Knox, the choir began to sing, and in the midst of the piece a cry of fire and the alarm bells were heard, on which half of the little audience ran out; and the exercises of the evening were postponed till Thursday evening of the subsequent week.

In general the Presbyterians, or rather Calvinists, of this city, are, though pious, a high-minded, ambitious, intolerant set of men. And into their pompous plans for the promulgation of the gospel enters very much of a self-interested nature, which is diametrically opposed to the religion of Jesus.

Thursday the 10th, morning 11 o'clock, visited Brother Schaeffer, was introduced to Dr. Mitchell, the great naturalist. He is a man of rather less than middle size, and very corpulent. His manners are very easy and graceful. He is very communicative. If a subject be started, he will go on to discuss it with the greatest scientific precision, and if he is left undisturbed, he will pour forth from the vast resources of his mind a complete essay on that subject. He observed in the course of conversation, that Geology supports the Bible; though the Bible was not intended as a system of physical geography. His appearance resembles somewhat, that of Judge Cooper. He manifested considerable vanity, and gave us a polite invitation to call and hear him lecture.

Brother Schaeffer informs me, that the *German* Reformed are much inclined to join the Lutheran Church, and have had some talk on the subject with him. At present their pulpit is supplied by Mr. Labach, a Dutch Reformed minister, and they are dissatisfied with his preaching the peculiarities and errors of Calvinism.

Mr. Schaeffer on some occasions, when he has been prevented from preaching, got some of his vestry to read a

sermon to the congregation. To-day a gentleman called on Mr. Schaeffer while I was there, relative to his coming to preach for them. This man is a resident in New Jersey, about twenty-three miles from this place, on Saddle River, near New Prospect, Franklin Township, Bergen County, New Jersey, where there has been no Lutheran worship for forty years. He was educated in the Evangelical faith, and such is his desire to obtain a minister, and to have a church erected, that he offers to give the land to build on, together with £100, and devote any portion of his time to it. Others, he says, are also willing to do much, and he came twenty-three miles on his own expense to endeavor to persuade Brother Schaeffer to come and preach for them. He intends to go on Sabbath after next, to preach twice that day, and also on Monday evening, to encourage them in the good work, to organize a church, to baptize their children, etc. He informed Mr. Schaeffer that there is a Lutheran Church within ten miles of him, which has long been abandoned, and is now in ruins. To this belonged a tract of land, which a farmer has at present in possession, and which they intended to regain, if practicable. In this Mr. Schaeffer will encourage them.

The best book for a church to read a portion from, in the absence of a minister, is "Rambach's Meditations," that pious, learned and orthodox production. Oh, if we only had a pious, zealous young preacher, to send among these people; he would, by God's blessing, establish several churches, and save the souls of several hundreds of people. Oh! thou God of the harvest! we pray thee to send forth laborers into thy vineyard! I encouraged Mr. Schaeffer to seek for pious young men, of talent, and persuade them to become preachers of the Gospel. And I was happy to learn, that he had his eyes upon a young man of the most

promising character, a Mr. ——, who is now in Columbia College.

I subscribed for that most excellent work of the pious Dr. Kœthe, which was instituted for the express purpose of counteracting the influence of the flood of infidelity, which has deluged Germany, and which is conducted with singular ability and success; Price 3 Rix dollars=$2.50. This evening I went to hear Mr. Burke preach. He is the most zealous Reformed minister I ever heard, a man of no classical education, and pronounces English badly. He is a Hessian by birth and came to America during the Revolutionary War, with the Hessian Troops; but being very pious, he studied with Dr. Livingston, has acquired an unusually extensive and accurate acquaintance with his English Bible, and is probably by far the most useful minister of New York. One of his peculiarities is, that he states the chapter and verse of almost every text he quotes, perhaps sixty in one sermon! This is both unnecessary and unpleasant.

This day I also rode with Dr. V. D., in his sleigh to Harlem, six miles from the city. There I saw the Harlem River, which cuts off this island from the continent, and which is nothing but a branch of tidewater running from the East to the North River and forming with the rivers a triangle. Saw the fort at Hellgate, the botanical garden, Harlem creek, etc. All the turnpikes throughout this island have been made by the prisoners of the state-prison and are free of toll, which circumstance and the consequent freedom of the traveler from the annoyance of the toll-gates are a circumstance that arrests the attention of the Philadelphian.

On Sunday the 13th of February. I heard Dr. Mason preach in the morning. He is a great and original speaker. Has some peculiarities, and much of the pompous in his

manner. He has no pulpit in his church, but speaks from a stage, which projects from the wall about fifteen feet, is about three and one-half feet high, and has mahogany railings along the front of it. At the middle, in the space usually occupied by the pulpit, there is something similar to a small desk; it is about four feet long and from one and a half to two feet broad. All this is covered with silk velvet, as is part of the railings on each side of it. He has, of course, no canopy. His church is large, has a tall steeple, and is decorated in a style, almost, if not quite, as splendid as the Episcopal churches are, and to say the least, altogether incompatible with the Puritanical professions of apostolic simplicity, and their boisterous clamours against Episcopal splendor. Though it was a sacramental occasion, yet the church was only two-thirds filled.

In the afternoon I went to hear Bishop Hobart, in St. Paul's Church. He is a little man, his physiognomy indicates considerable talent, particularly great perseverance and inflexibility of character. He read the evening service in a handsome and tolerably interesting manner, and then read a little bit of a sermon of about twenty minutes length and the subject was "The importance of keeping a good conscience." The sermon was orthodox, but cold, unedifying, and contained little more than moral reflections, and had very little of a kind, such as to build up believers, and almost nothing that would promise to awaken the sinner. In the evening I heard a Methodist preacher, a Mr. Beattie, a pious, illiterate and very noisy man.

Monday, 14th. Visited the City Hall, which is a very splendid edifice. Indeed, I think it is rather more expensive than comports with the spirit of true Federal Republicanism. The principal rooms are lined with portraits of Washington, Hamilton, Franklin, Dewitt Clinton, Colden, and many other worthies of this State and of the United

States. My dear Brother Schaeffer accompanied me through all the departments, and obtained a guide to unlock the rooms, etc. In the hall of the city council, is the one precious relic of former days. The frame of the chair on which the Mayor sits, is the identical frame of General Washington's chair! With feelings of reverentia respect for that truly great and good man, I did myself the honor of sitting in it.

Brother Schaeffer also hired a sleigh and took me with him to the Alms House about two miles from the city. On the road we had much interesting conversation on the state of our beloved Lutheran Zion. We went all through the Alms House, conversed on religion with as many as we could, and Brother Schaeffer distributed money to the *German* paupers, which money was taken from the treasury of the Lutheran Church in New York for the support of its poor.

Dr. Mason's people come out of the pews to receive the Lord's Supper and surround a table which is placed in the aisles of the church. They have the bread in large slices, half round a loaf of about eight inches breadth. These I believe (though I did not look to see), are broken by the communicants and each takes a small piece. The Dutch Reformed have theirs cut into small inch cubes. The Dutch Reformed, also, all (as far as I could learn) surround a table in the aisle to receive it. But all the Presbyterians in the city and around the country, receive it sitting in their pews.

Tuesday, 15th. Dined with Dr. Rogers, No. 14 Courtland street. He is a very lively, interesting and a pious man. He informed me during a long conversation that Mr. Whelfley is a "*good sort of a man*," but not the man to build up the church of which he is pastor. That he is now almost entirely clear of Hopkinsonian heresy, and is becom-

ing more pious. I enquired the character of Mr. Albertus the Presbyterian Clergyman of this city; he answered, " Ah, Mr. Schmucker, he's a *dandy*, he's the dandy preacher, a man that should never climb the pulpit!" Dr. Spring, he said, is a man of talents and possessed of a good deal of cunning. The Hopkinsonian controversy has subsided by the silence of both parties.

Brother Schaeffer bestowed upon me a number of valuable pamphlets, and said he would endeavor from time to time to send me everything of an interesting literary character, and particularly anything which has a bearing on the religion of our common Jesus.

From a Mr. Keyser, who was an officer in the German army, against Bonaparte, I learn that all the students of Theology and everything else together with their professors, also entered the army against the Tyrant of Europe. That old Eichhorn himself and all the great men served in the army two years—that the students were so enthusiastic as to resemble madmen, that they dashed forward into the flames of battle, even where there was no necessity for it. This was the most *learned* army that ever took the field—and this it was which destroyed that enemy of man.

Brother Schaeffer and I agreed also to promote the good of our Lutheran Zion by our literary labors. I informed him of my intention to translate Mosheim's Dogmatic, and he said probably he would compendize and translate the Theol. Mor. of the same author, of which I expressed high pleasure. May the God of mercy bless our interviews to the good of his church and use us as humble instruments to promote his glory.

After Mr. Schmucker's return from New York he remained in Princeton until March 30, 1820. "He did not go back to the University in Philadelphia after the Sophomore year, but may have applied to be graduated with his class in

1818, either upon examination or the continuance of his studies, as the records of the University show, that in that year it was proposed to confer upon him the degree of A. B., *Honoris Causa.* No action was taken then, but in 1819 this degree was conferred upon him at the Commencement."

CHAPTER FIFTH.

1820—1823.

HIS LICENSURE AND ENTRANCE INTO THE MINISTRY—PREACHING IN YORK COUNTY, BALTIMORE, PHILADELPHIA—EXTRACTS FROM HIS DIARY AND SKELETONS OF SERMONS—HIS ABILITY AND SUCCESS AS A PREACHER.

"At Lancaster, Pa., on the second day of June, 1820, Samuel S. Schmucker, having passed a most satisfactory examination, was licensed by the Synod of Pennsylvania to preach the gospel. The authority already quoted, says, the York pupil was not immediately called to pastoral work, and that even so eminently qualified a young minister had to abide his time. There were few, if any, vacant pulpits. Pastors were usually settled for life. Pastoral districts were large and rarely divided. Mission churches were not organized. Few changes occurred. It was only when a pastor died or became disabled by infirmities or old age, that a vacancy would occur in the Lutheran pulpit. There were but few exceptions to this general state of things. 'Hence,' says Dr. Morris, 'when young Schmucker came home, well furnished and ready for work, there was no room for him.' He waited till Providence should open an effectual door. How unlike our time, when the Church is growing and our pastoral charges are multiplying so rapidly that all our schools cannot furnish, in sufficient numbers, young theologians of grave deportment, exemplary purity of life and pre-eminent attainments, to fill the vacancies in the pulpit."—*D.*

HIS SETTLEMENT AT NEW MARKET, VA.

The following account of his settlement in Virginia is given by Dr. Diehl:

In the latter part of the year 1820, he received and accepted a call from New Market. According to the authority already quoted, by the division of the large pastoral charge of Rev. Nicholas Schmucker, a godly minister in Shenandoah County, Va., a new parish was formed at New Market, and Samuel S. Schmucker, at the recommendation of his uncle (Rev. Nicholas Schmucker), was chosen pastor. "And so we see this highly educated Princetonian, the class-mate of men, who afterward became bishops—Bishop Johns, of Virginia, and Bishop M'Ilvaine, of Ohio—and of other eminent divines, tracing his steps to an obscure section of Virginia, to labor among a people not far advanced in intellectual refinement, of primitive simplicity and of exceedingly rural culture. A man of his mental endowments had never before ministered in that particular region. There were ministers, and good men, too, after their sort; but here was a young man, a thoroughly educated young man, taking pastoral care of churches, that had never seen the like before."

But in every portion of Virginia there were families of intelligence, wealth, and refinement. In the scope of country some eight or ten miles around New Market, embracing a part of Shenandoah and a part of Rockingham counties, this class of society was not without a fair representation. Nor was it long before our accomplished young minister was heard of, by the most influential people. An incident occasionally related by Dr. Schmucker himself, gave him a favorable introduction to the highest classes of that community. A death occurred in a prominent family some distance from the town. As the family had no direct connec-

tion with any church, a neighbor who had recently spent a Sunday in New Market, and heard young Schmucker preach, suggested that he should be invited to conduct the funeral services, in connection with an uneducated local Baptist preacher of the neighborhood. At the funeral Mr. Schmucker felt it to be proper to ask the local preacher, an elderly man, to deliver his discourse first. Our young preacher with all his attainments, had up to this time prepared only one funeral sermon, (no doubt an excellent one), on the text, " Blessed are the dead," etc. This sermon had been committed to memory. When the aged Baptist turned to Rev. xiv. 13 and read his text, " Blessed are the dead," the dismay of the young preacher may be easily conceived. But as the discourse proceeded in a rambling train of thought, with scarcely any reference to the text, the case assumed a more hopeful aspect. At the conclusion of his discourse the ground occupied by Schmucker's written discourse had scarcely been touched. The old preacher said, there was a young man present who would now make a few remarks. He therefore delivered his sermon as it had been written and fixed in his memory. The large audience, embracing most of the intelligence of that region, looked with wonder on the young man ; so intellectual, so solemn in manner, so admirable in his style of speaking, uttering thoughts so appropriate to the occasion, so thorough in the discussion of the subject, so earnest in his appeals, so happy in ministering consolation to the bereaved family—and withal having the appearance of an extemporaneous discourse, as he took up the old man's text at the point he left off—the effect was remarkable. This effort at once stamped him, in the estimation of the elite of that region, as a young man of astonishing gifts and attainments. This representation is altogether authentic.

Before going to Virginia, and after his return, before

accepting the call, he preached in some of the churches in and near York. He also visited Baltimore and Philadelphia, and preached in some of the churches both in the German and English languages.

The following extract from his diary during his first visit to Virginia, will be interesting to the reader, and give us an idea of the state of the church there at that time:

ON MY TOUR TO VIRGINIA.

Tuesday, Sept. 6th. Arrived at Gettysburg last evening. Called on Brother Herbst, who was very friendly. Staid with him. After tea we walked down to Mr. Buehler, found him friendly, and well; but rather too much involved in politics.

When I had come near to Gettysburg, and saw the mountains which lie between this and Hagerstown, my breast was filled with delightful feelings. My thoughts, which had previously been occupied about Brother Herbst, instantaneously leaped over Gettysburg, and over the mountains, and dwelt with an almost unknown pleasure upon my friend, E. G.

During the time that I was there (Woodstock, Va.,) I was rather dejected. The Brethren, Reck and Krauth, had given me so dark a picture of the manners of the Woodstockers, that I thought no faithful minister could with any comfort reside there; and this was resting on my mind. I was, indeed, more melancholy than a Christian ought to be. But when I rode off with uncle Jacob, the case was changed. He is the least mental of the Schmuckers, very rustic and uninformed. His observations were so local, and possessed withal something of a native peculiarity, that they rendered it not a little difficult for me to maintain my gravity. He kept me in very frequent inward laughter. But on the morning previous to my departure from Frederick, I was enabled to cast my cares upon the Lord,

and look up to him for guidance. Blessed religion, which can dispel the gloomy cares of this life, and enable us to believe, though we see not! The circumstance which dejected me was, that God seemed to leave me so long in doubt, where he would have me labor.

This morning I came to town with rather a heavy heart, yet feeling much of the power of religion. I went to Mr. Ott, was very kindly received; but found that the church here is rather a cold one. I went to church much depressed. The assembly was remarkably large for this town. I preached on Isaiah lv. 6: "Seek ye the Lord while he may be found, call ye upon him while he is near," and blessed be God, I felt a peculiar solemnity and a sense of divine aid. The audience was remarkably attentive. In the afternoon I had all the English people there, church very full. I preached from 1 John ii. 28: "Little children, abide in him." I also felt great solemnity and fluency, and the audience was very attentive. Singing excellent. I am sure I never preached with greater solemnity and feeling any two sermons. I feel thankful to God, that he has been thus near to me to-day; "Bless the Lord, O my soul," etc. Mr. Ott told me that he had been told from different sources, and from the most respectable English people in the town, that no young man had ever been in this town who was so liked in both languages as I. He said, that he had always been a friend of uncle Nicholas, and therefore could not do any thing for me until he was convinced that Nicholas wished to give it up. But that if Nicholas gave them up, and I came here and preached both languages, the church would be much increased. The English Episcopal preacher, Lansing, is deaf, and will leave at the end of a year, and then all the Episcopalians, who amount to five in town and four ironmasters in the vicinity, would join my church. Smith, the English Presbyterian,

is engaged as teacher and preacher for one year. This congregation consists of Dr. Irwin and family.

This evening Mr. Williams, an Episcopalian, and Mr. Moreland of the same church, son-in-law to Mr. Ott, called to see me. Mr. Williams is very intelligent and apparently from his talk, pious, a man of noble heart, who wishes me to come here. Mr. Moreland is also very intelligent, though I did not learn so much of his character. What great reason have I to bless God, for his kind dealings toward me! O my soul! put thy trust always in God, even the living God! for he is thy covenant keeping God.

Tuesday, Sept. 19th. Yesterday came here to uncle Nicholas and was very kindly received. Spent the afternoon and this whole day conversing with him on different points. He is a man of good talents and respectable information. He is very willing to give me two of his congregations, Woodstock and Huddle's schoolhouse, if I see fit to settle here. He is very kind. We have talked over all the circumstances of the town and of New Market. Henkel and sons persecute instinctively everything that bears the name of Schmucker. Nicholas is a true Christian. I gave him some general views, or rather abstract views of my matrimonial intentions, and he approves them. His wife is a very sensible, goodnatured, *pious* woman. Became pious, he told me, within the last two years.

Thursday 21st. Although I trust my love to God is supreme, and though I examine and weigh with the utmost solemnity the important subject of my settlement in these congregations, yet daily do I dedicate myself anew to his service.*

* Here the diary is abruptly broken off, a number of pages having been cut out from the manuscript, and irretrievably lost, which leaves a chasm of several months in the narrative.

PHILADELPHIA 1820.

Nov. 26. This day I preached twice—once for Rev. Mr. Mayer, in the afternoon, to an unusually large audience, and in the evening for Brother Cruse, to as full a house as was ever collected there (so they told me). In the afternoon I preached only with tolerable warmth—my feelings had been congealed by several hours previous and unavoidable intercourse with Mr. M ——, with whom I dined. In the evening I felt better, and trust, by the grace of God, did considerable good. Paid two or three visits after church—was attended by Rev. Brother Cruse, who was very friendly and attentive, and desired to be on corresponding terms. We agreed that when either had anything to communicate, he should write. Took leave of Mrs. Kneb's family, was *very* urgently invited to make their house my home when I come next to the city.

Have conclusive evidence that Mr. M —— is not pious, and probably that he is not fundamentally sound—was told that he several times refused the degree of D. D., but believe him a man of fine talents and *very respectable* learning.

Have been wonderfully led and guided by my God since I have been here. O may thy goodness fill my soul with gratitude and praise. Heard much about how the people were pleased with my sermon. Miss Mary Lex presented me with Gosner's works in three volumes, splendid morocco binding, and Mr. Lex, Senior, with Dr. Jablonski on Ecclesiastes xii. 1, etc., 1 volume quarto.

Visited Dr. Wilson's new church, 120 feet by 85—a large part of it cut off for vestry room and lobbies, so that the actual church room inside is square or nearly so—the ceiling very low and flat, except a small curve at the edges, the gallery reaches round three sides and is very low—windows low.

VISIT TO BALTIMORE.

Dec. 3rd. Preached in the morning for Dr. Kurtz, German; afternoon for Mr. Helfenstein, English. Was received with much attention and friendship by Dr. Kurtz and my other acquaintances.

SHENANDOAH COUNTY—MR. JOHN BOWERS' NEAR NEW MARKET.

Dec. Thursday 22nd, 1820. On Tuesday I left Winchester, where I had been treated with much attention by my friends Messrs. Bakers, Mrs. Streit, etc. Mrs. Streit has five children at home, two boys, one about twenty, the other about fourteen years old; and three girls, the one nineteen, another twelve, and another eight years old. Was more pleased with Mrs. Streit's disposition than ever. Conversed with her on father's concerns, she said he is young and must marry again.

Left Winchester about 10 o'clock, fed at Strasburg, and traveled on toward Woodstock. The road was very muddy and bad, and it becoming dark, my tour was very unpleasant. I was becoming rather dejected, when I met two travelers coming toward me. I inquired the distance to Woodstock, and was recognized by uncle Nicholas and Mr. Ott. They spoke and we were much rejoiced. They were on their way to visit a sick man, but turned back to Mr. Ott's. I got supper, and Mr. Ott gave me one of his horses, and we went all three together to the sick man, administered the sacramental supper to him, and returned. Wednesday morning visited Mr. Moreland and Mr. Williams, and went with uncle Nicholas to his house. On Thursday it rained, but I wishing to go, uncle Nicholas accompanied me six miles in the rain, though I wished him not to do it. I arrived at Mr. Bower's, and was received with his usual excessive and sincere friendship. Here then I would send up an acknowledgement of my gratitude to

the God of mercy, who has led me hitherto. On my arrival I was informed of the various and unpleasant incidents which occurred during my absence. That Peter S —— wished to come back, and had written, informing the people of this, and telling them (which is not true) that he thought I would not come. Mayerheffer also offered, in case I refused, and scolded the people for not giving him the first opportunity.

Jan. 6. The vestries of the town and Solomon's Church wrote, or rather requested me to write to Uncle Peter (they dictating the letter) to inform him of my arrival and adding, that he need not come now, and hoping he would spend his time agreeably there.

AS PREACHER AND PASTOR.

Having accepted the call of the Woodstock pastorate, he entered on his work with zeal and energy, and both as a pastor and a preacher he was eminently successful. This will appear from Dr. Diehl's account of his labors in the Shenandoah Valley:

"To form a correct estimate of Prof. Schmucker as a preacher, we must not view him in the pulpit as he was in his later years. We must go back to his pastoral life from 1820 to 1826. Though he delivered his sermons without manuscript, he was not an extemporaneous preacher. He made full preparation, writing his sermons with great care. Such, however, was his facility in memorizing his own compositions, that three readings would often be sufficient to transfer an entire sermon from the manuscript to his memory. His sermons were framed after the model of the best authorities fifty years ago. Going to the root of his subject, analyzing it carefully, arranging his matter systematically, clothing his thoughts in a clear, Addisonian style, instructive and practical at the same time, an occasional

flower of rhetoric, appeals to the conscience as well as to reason, touching at times the fountain of emotions, always solemn in aspect and dignified in manner, distinct in his enunciation, clear in voice and loud enough to be easily heard by all, he was such a preacher, in 1822, as all classes delighted to hear, and universally regarded as having extraordinary ability and attractiveness."

"He was not favorably located for the development of preaching ability. The audiences have much to do in bringing out power in the pulpit. The people to whom he ministered—those four small congregations of plain, uneducated people to whom he broke the bread of life, would exert no stimulating power upon a highly intellectual and cultured young man. The tendency would rather be to repress excellence. His quick intelligence soon took the measure of their capacity. His earnest piety prompted him to labor for their spiritual improvement. It is probable that his chief aim, in those four or five old-fashioned pulpits, was to impress the elements of the gospel, the first principles of Christian truth, upon the minds and consciences of his flock. To make them comprehend what he said, and to enforce the doctrines, promises, warnings and consolations to which he gave utterance, required constant efforts at simplifying, and, consequently, a repression of his scholarly tastes and habits. Had he received only one-fourth of the educational training with which he was furnished, he would probably have preached in a style better adapted to the appreciation of that people. And it may be, that when he sent out some smart student of his, like Samuel Hoshour, to fill his country appointments, some people may have thought that the student of one year's theological reading could preach as well as the young professor with all his college and seminary honors. Had he been settled over an intelligent congregation in a large place,

under the stimulating power of appreciating audiences, his preaching would have been of a much higher order, than that which came in clear ringing tones from the goblet-shaped pulpits of the New Market parish. It was when he went from home and preached in places like Winchester, Frederick, Hagerstown, York, or Philadelphia, that his powers were fully enlisted. The testimony of intelligent laymen who heard him on such occasions, is unanimous, that fifty years ago Samuel S. Schmucker was a delightful and highly profitable preacher. His reputation in the places mentioned was such, that when it was known that he would preach in any of those towns, the intelligent people of all denominations flocked to hear him."

There were other good preachers in the Lutheran church at that day—Dr. C. Endress, a man of a high order of intellect and extensive erudition, in the pulpit at Lancaster, till his death, 1827; Dr. George Lochman, an exceedingly popular pastor and preacher, at Harrisburg, till 1826; and Dr. F. Christian Schæffer, one of the effective and attractive preachers of the time, in New York, till 1832. The man with whom Mr. Schmucker was more frequently compared was Benjamin Kurtz, of Hagerstown, a young man also, but older than he by precisely four years, being also born on the 28th of February, (1795). When Schmucker entered the ministry, Kurtz was already attracting notice as a rising man in the church. While young Schmucker was sprightly, intellectual, scholarly, practical, and at times impressive, he was on great occasions, too didactic for the popular appreciation; Kurtz was ardent, evangelical, heart-moving and successful. On some occasions he was overwhelmingly powerful; and not many years afterward generally regarded as the very first of our English preachers. Among the cotemporaries of Schmucker in the pulpits of other denominations, there were men of

transcendent ability. Dr. Mason was not yet dead. Lyman Beecher was rising toward the zenith of his glory. Duncan was already brilliant in the Baltimore pulpit. The charming Summerfield was already looming upward, shedding his heavenly light over the land. Bascom was filling a large space in the public eye.

Now, while in many of the elements of popular eloquence Mr. Schmucker, even under the most favorable influences, was not fitted to take a place in the same rank with those brilliant lights of the American pulpit, yet taking the entire man, his fine intellect, his large attainments, his scholarly tastes, his evangelical spirit, his fidelity to duty and his deep devotion to the interests of the church, he was worthy to be the contemporary and compeer of those men.

As pastor his experience was limited. Even during the period of pastoral life at New Market, he was taxed with so many other duties that his best energies could not be given to pastoral work, if by pastoral work we are to understand the ministerial duties performed outside of the pulpit. But in this department of his work he was faithful. He never failed to visit the sick or the awakened, when informed of their condition. He ministered consolation to the bereaved. It has been said, that he rarely engaged in conversation with a parishoner, without giving the conversation a religious turn. Probably a few minutes of religious talk from the lips of young Schmucker left a better influence upon the church member, than the social visit of several hours' duration from some of his contemporaries.

After the expiration of his first pastoral year, his time was so occupied, that very little could be spared for his people, excepting what was required for visits to the sick and those in spiritual difficulty or distress. And he was successful, as the fruits of his ministry abundantly prove.

Upon the very best authority it has been said, that when Mr. Schmucker began his ministry, not one in four of the New Market families had a Lutheran member in it. When he left, in less than six years, not one in four was without a member of his church.

In a sketch of his life published by Rev. H. C. Schierenbeck, 1863, the materials of which were drawn from the most reliable source, it is said, "He labored from house to house for the spiritual welfare of his people. He held weekly prayermeetings: instructed the youth in the catechism after the manner of the Patriarch Muhlenburg, and established Sunday-schools. His pulpit ability gave weight to his message, and he was greatly beloved by his congregations."

The statistical reports to the Synod of Maryland and Virginia bear out this statement. At the Synod of Frederick, 1821, the end of his first pastoral year, he reported twenty additions by confirmation, and ninety communicants. At the Synod of Cumberland, 1822, forty confirmed, and 135 communicants. At Shepherdstown, 1823, seventeen confirmed. At Middletown, 1824, forty-two confirmed. At Hagerstown, 1825, forty confirmed, and 191 communicants. Commencing with five small congregations, having an aggregate communion list of seventy, to which he added twenty the first year, and an average of nearly forty every year afterwards, from a small Lutheran community, and leaving, in four congregations, at his resignation in 1826, about two hundred communicants, shows a ministry as fruitful as that of any contemporary pastor. In estimating the fruits of a ministry, the extent of material to work upon must be taken into the account. There were pastors, of course, who confirmed more than forty annually, during those five years. But they had large pastoral districts, with three or four hundred families, and seven or eight hundred

communicants. Young Schmucker commenced, at New Market, with thirty-five or forty families. Yet, from this limited material his yearly accessions were large. It is probable that in no other parish of our church, during those five years, were there confirmed, every year, a number equal to the number of families at the beginning.

The following extracts from the diary after his licensure, and while he was a candidate, may be interesting and instructive. Parts of it are written in German, English and Latin.

1820, June 20. Funeral Sermon at the burial of Mr. Bernhardt. Text, John x. 27-30. Theme: *The privileges of the true followers of Christ.*

I. The character of the true followers of Christ;

II. Their privileges.

28th. Baptized two children at Kreutz Creek Church.

July 2. Preached at Carlisle for Brother Keller. In the morning. Text: Acts iii. 19.

I. The nature of true repentance.

1. It embraces a change in the *views*
   - *a.* Of God;
   - *b.* Of the divine law; and of
   - *c.* The future state.
2. In the *feelings* or dispositions;
3. In the *practical experience* and life of the convert.

II. The proofs or verification of this conversion.

It is the only way of true happiness;

1. In this life;
2. In death;
3. In eternity.

Evening, Jeremiah ix. 23, 24. Theme: *The true Glory of Man.*

I. Consider some of the objects of the worldly man's glory;
   a. Riches;
   b. Fame;
   c. Wisdom;

II. Consider the object of the Christian's glory; true and saving knowledge of God.

III. Show why we ought to glory in the latter and not in the former;
   a. Because God commands it in our text;
   b. Because the former are not, and the latter are proper objects of human glory;
   c. Because man holds a high rank in the grade of being.

July 9. York. Text: Psalm cx. 3. The skeleton is founded on the following new translation of the Hebrew: "After the time of thy victory thy people shall bring thee willing offerings in the beauty of holiness, and children shall be born unto thee as the morning dew flows in the eastern horizon." Theme: *The joyful consequences of the victory of Christ our King.*

I. The victory itself;
   Give a history of the rise, progress and termination of the conflict between Jesus and Satan;

II. The joyful consequences thereof;
   1. A people shall be gathered;
   2. The people shall bring him willing offerings;
      a. A profession of their faith by joining the visible church;
      b. By sacrificing the pleasures of the world;
      c. By yielding themselves a living sacrifice to God.

Application. 1. To those who are of his people;
   2. To those who are not of his people.

From July 23 to September 3, he preached every Sunday in some one or the other Lutheran Churches in York Town or County.

September 14. Preached at Strasburg, Va., on John x. 27-30.

15th. Preached at Woodstock, Va. Isaiah lv. 6. "Seek ye the Lord while he may be found, call upon him while he is near."

19th. Preached at Solomon's Church near New Market, Virginia, on Rom. viii. 9. "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ, he is none of his."

24th. Preached at New Market, on Micah vi. 3. "O my people, what have I done unto thee? and wherein have I wearied thee? Testify against me."

24th. Preached at Plains meeting-house in English and German.

26th. Preached at Armentrauts. Text: Isaiah lv. 6 in German.

I. By nature we have not the Lord;

II. If we would have him, we must seek him;

III. How shall we obey the command of the text;

IV. If we do not seek him now, we may not find him in future.

In the evening, at the same place on Ephesians v. 16. "Redeeming the time, because the days are evil."

November 4. Preached at Quickels Church. Text: Matt xx. 16. Theme: *The changes in the Church of Christ.*

I. The persons;

a. The first;

b. The last.

II. The changes;

a. The first shall become the last;

b. The last shall become the first.

November 26. Preached for Rev. Mayer in Philadelphia, on Prov. iii. 17. "His ways are ways of pleasantness, and all her paths are peace."

The same day in the evening preached for Brother Cruse to a crowded and very attentive audience. Text: Rev. xiv. 13. "Blessed are the dead which die in the Lord."

I. The persons. They are such as *lived* in Jesus, viz:

1. In the faith of Jesus;
2. In the communion of Jesus;
3. In obedience to Jesus.

II. Their future blessedness;

(a.) They shall rest from their labors, in promoting the Kingdom of God

1. In their own souls;
   a. From the labor of self-denial;
   b. From the use of means of grace;
   c. From spiritual watchfulness;
   d. From sorrow for their sins.
2. In the souls of others;

(b.) Their works shall follow them; applications.

December 3. In the morning for Dr. Kurtz in Baltimore, Text: Acts iii. 20. "And he shall send Jesus Christ, which before was preached unto you."

3rd. In the afternoon for Rev. Helfenstein, the Reformed pastor.

10th. Preached in York, on Heb. ii. 3. "How shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him."

Exordium. The salvation of an immortal being is infinitely important. Therefore the inspired writers were led to speak most earnestly, and as they were not deprived by inspiration of their natural capacities, they made use of human forms of speech. St. Paul gives expression to his ardent feelings by means of an antithesis, "How shall the transgressor escape?" etc.

Theme: *The unhappy condition of those who neglect the great Salvation.*

I. The Great Salvation embraces two principal parts;

1. Deliverance from the slavery,
   - *a.* Of the world;
   - *b.* Of Satan;
   - *c.* Of our own sinful nature;
   - *d.* Of the curse of the law in this life and the life that is to come.
2. In the blessings of
   - *a.* The restoration of the image of God;
   - *b.* The restoration of the favor of God;
   - *c.* Adoption as children of God.
3. The greatness of this salvation is shown;
   - *a.* By the price it cost—the blood of Christ;
   - *b.* The opinions of many saints and learned men;
   - *c.* The death of the martyrs;
   - *d.* The nature of the salvation—it is eternal, spiritual.

II. The persons who neglect this salvation.

1. Those who deny the divine revelation;
2. Those whose Christianity is but an outward form;
3. Those who have had good impressions, but resisted them. Application.

JOURNEY TO VIRGINIA TO TAKE CHARGE OF MY CHURCHES.

December 17. Preached at Winchester for Brother Reck.

December 21. Arrived at New Market, Shenandoah County, Va., and by the grace of God, in reliance on the aid of God, took charge of my churches.

24th. Preached Thursday before Christmas in the morning, in Solomon's Church, German, and in the afternoon at New Market.

January 1, 1821. Spent the day and the night previous to New Year in meditation, self-examination and prayer.

1st. Preached in New Market, on Job xvi. 22. "When a few more years are come, then shall I go the way whence I shall not return."

1–6th. This week I spent in pastoral visits, principally in Solomon's Church.

14th. Preached at Mount Pleasant to a large and attentive audience, and accepted the charge of that church, on application of the vestry. It had formerly been an Episcopal Church, but the minister having left them, they applied to me, and conform to Lutheran forms.

Jan 22. was a day of peculiar solemnity, self-examination and abasement to my soul, and I trust, truly profitable to me.

Feb. 11. Preached in the morning at Mount Pleasant. N. B. In the church at Mt. Pleasant I preach only English, because the congregation, having been Episcopal, do not understand any German.

April 4. Wednesday commenced the instruction of the catechumens preparatory to confirmation, in the New Market congregation. In the evening I held prayermeeting, and made an address of an hour's length to the assembly, who appeared very attentive and serious.

20th. Good Friday. Preached in Armentraut's to a very large assembly.

22nd. Easter Sunday. Preached in the morning at Mt. Pleasant. Afternoon, New Market in German. Easter Monday, New Market in English.

27th. Preached in Solomon's Church on Matt. xx. 16: "So the last shall be first, and the first last: for many be called, but few chosen."

As some had imbibed prejudices against the General Synod, I read the proceedings of its session at Hagerstown together with the constitution, and defended the General Synod. All appeared to be satisfied with it.

May 31. Preached at Armentraut's, Mark xvi. 16, in both languages, "He that believeth and is baptized, shall be saved; but he that believeth not shall be damned."

Baptized three children in the church, then rode two miles to baptize another. This day I rode thirty miles, preached twice, baptized four children, and visited four different families, and I not unfrequently do this in one day.

June 3rd. Preached at Mt. Pleasant to a large audience. Preached in New Market in German, on the nature of the Holy Sacrament of the Lord's Supper, and presented the various customs and views of this ordinance for the instruction of the hearers.

9th. I held meetings of the catechumens every day this week, excepting two. On Saturday previous to Whit Sunday I confirmed twenty-three persons, some of whom were fifty years of age, and held service preparatory to the Lord's Supper.

10th. Administered the Supper of my Lord and Master in the New Market congregation to sixty communicants. Preached in both languages to a numerous and attentive audience.

On the whole I have great reason to believe that I

have not labored in vain in my congregations. There are several who have been truly converted, and at least twenty who have convictions of a religious kind, and very many who are very attentive to preaching. The morality of the people in general in my congregations is good. Some prejudice has been instilled into the minds of some by the Henkels, who are much opposed to the General Synod of our church. I frequently hold prayermeetings during the week.

The foregoing is an abbreviation of my journal—entire it would have been tedious for the Synod.

NEW YEAR DAY.

Jan. 1, 1823. By the gracious providence of that God, who governs the universe and all things in it, I have been permitted to behold another New Year's Day in the land of mortals! And I would, with the deepest reverence of heart, bow in humble submission to the will of my God, willing to live as long as he will, and willing, I trust, when he shall call, to leave these scenes of mortality. Another year of my life is gone. All of its successive moments have fled into eternity, and borne with them to the chancery of heaven a record of all the deeds, and all the words, and all the thoughts which were done in them; and there they shall stand recorded till the day of judgment! Thou Lamb of God, which takest away the sin of the world, I bless thy holy name, that by the grace afforded unto me, I find myself on the way to heaven; that I am still, I trust, a sincere follower of my Lord and Savior.

CHAPTER SIXTH.

1821—1823.

MARRIAGE TO MISS GEIGER—ADVENTURE ON A TOUR TO CAPON SPRINGS—SICKNESS OF HIS WIFE—BAPTISM OF HIS CHILD—DEATH OF HIS WIFE—FUNERAL SOLEMNITIES—GREAT DEPRESSION OF SPIRITS—VISIT TO DIFFERENT PLACES—APPOINTMENT AS AGENT OF AMERICAN BIBLE SOCIETY—HIS INTEREST IN THE GENERAL SYNOD—BEGINNING OF THEOLOGICAL SCHOOL—TOUR TO ANDOVER.

February 28, 1821, he was married to Miss Elenora, daughter of Mr. John Geiger, of Hagerstown, Md. The ceremony was performed by Rev. Benjamin Kurtz, who was at that time pastor of the Lutheran Church in Hagerstown.

She was a real helpmeet to him, and a devotedly pious woman. The following account of a journey of the young married couple will be very interesting to the readers. It is taken from his diary and is headed:

ADVENTURE ON A JOURNEY TO CAPON SPRINGS. 1822.

In the fall of 1822 my health had been much impaired by the excessive heat and dryness, by preaching sermons, combined with more labor than I was well able to bear. Whilst traveling to the Synod at Cumberland, I was frequently unable to sit up without the greatest effort. My digestive system was much impaired, and my debility exceedingly great. On my return from Synod, I started, by recommendation of the physician, to Capon Springs, in company with Elenora, my wife. When approaching the

mountain, between the ridges of which the Spring lies, it was becoming dusk, although we were yet seven miles from the place of our destination. I proposed to remain at the last tavern, until morning; but, Elenora wishing to be at the end of the journey, I proceeded. It, however, soon became very dark, the traveling very tiresome, as I had to lead the horse, being unable to see the road from the gig, and dangerous, too, on account of the very steep descents at many places on the side of the road. After traveling several hours in this very unpleasant manner, without seeing or hearing a human being, in the midst of a mountainous country, unknown to us, we espied a fire at a distance. We were very much rejoiced at the sight, expecting to find some living being who would tell us the road, and inform us how near we were to the Springs. But alas, when we reached the fire, it proved to be merely the burning of the underwood, which had been set on fire. I took out my watch and found it was 10 o'clock! We had expected to be at the Springs by 9, and therefore feared that we had missed the road. I hallooed, my voice echoed through the mountains, but no answer was heard. After resting a while, being scarcely able to lead the horse any farther in my debilitated state, we traveled onward about half a mile, when I again entered the gig, and driving at a pace down hill, trusting to Providence and the faithfulness of my horse, the animal suddenly stopped, and though urged, refused to go farther. I got out, and passing onward to the horse's head, found him close up to a wagon. Ah, thought I, here surely is a wagoner who was also benighted, and he will be company for us. I called loud, but no friendly voice replied. Thinking there might be a dog about the wagon, I whistled for him, but discovered nothing. I then climbed along the side of the wagon (the road was washed out three feet deep) to the front, and found the horses gone,

the wagon-tongue aground against a large tree, two feet in diameter, which had fallen across the road. After a fruitless attempt to get around the wagon, we determined to remain in the mountain. I therefore unharnessed the horse, tied him by the line to the wheel, made a kind of bed in the empty wagon, assisted Elenora to get into it, and there, under the protection of Providence, slept safe in the mountain, having had no supper, and not knowing where we were. In the morning I could drive around the tree, proceed on, and in one mile reached the Springs.

On the third of July, 1823, he sustained an overwhelming affliction in the death his wife. In his diary, written at Shanondale Springs, Va., August 15th, he gives an account of her sickness, death and burial. We have never read anything more pathetic, touching, and withal, submissive to the will of God, than this tribute to his sainted wife. That must, indeed, be a hard heart, which can remain unmoved by its perusal.

ACCOUNT OF THE DEATH OF HIS FIRST WIFE, AND REFLECTIONS THEREON, SHANONDALE SPRINGS, VA., ABOUT AUG. 15, 1823.

Upwards of four weeks have now elapsed since my God visited me with the most mysterious and appalling dispensation. In the interval that has elapsed, my mind has had time to recover from that suspense and anxiety, which the long expectation of the death of my dearest and most devoted wife had excited; and my feelings are no longer now those of dreadful anticipation, but a painful, yet, I trust, resigned retrospect of the wonderful ways of God. Before her death I feared the loss of the object of my dearest affection, but since that event I have learned to feel that I have lost *my wife*, the partner of my bosom, the solace of my life; my daily, hourly and momentary companion; yea,

I feel as if I had buried part of myself. That beautiful, and graceful, and perfect body, which she denied to the addresses of more than a dozen others, some the most wealthy and respectable persons in Maryland, and gave to me, that body is now mouldering in the dust, is returning into those elementary principles of matter out of which the hand of the great and intelligent Artificer has constructed it.

But I find relief from those horrible feelings, into which I at first had sunken, by contemplating that joyful doctrine, which reason, indeed, could not teach, but which is brought to light by the Gospel, that all the hairs of that dear head are numbered, and that the providential protection of God extends no less to every particle of her dissolving body, than it did to the beautiful form, which was composed of them; that as she departed from this life, a firm believer in the Lord Jesus, and in the strong assurance of her acceptance with God, that God will not suffer her to endure pain of any kind; yea, I rejoice, my dearest wife, with a melancholy joy in the thought, that you are now in the arms of that blessed Savior on whom you so often called, and on whose merits alone you relied for happiness and heaven; I rejoice in the happy thought, that agreeably to the request several times made on your deathbed, you are my guardian angel, ministering unto me, an heir of salvation. Now you are convinced of the benevolence of the design for which you were permitted to suffer so much; now you know that you were permitted to suffer by a good and holy God, who studies your greatest and best interest; now you are enjoying ineffable felicity in heaven. Yes, you were happy in the arms of your beloved husband, but you are infinitely more so in the arms of our *common* God. O, delightful thought! He is our *common* God! We shall, at some future period, worship Him *together*, as we daily did on earth; nay, in an infinitely higher and happier

degree! Sometimes, blessed spirit, my heart would mourn, that thou wast not permitted to enjoy the lawful pleasures of this life, for which thou wast so highly qualified; but my religion tells me, that instead of losing these, thou hast gained infinitely greater happiness, and therefore bidst my mourning heart be silent. When I recollect the declaration made in the beginning of your serious illness, that separation from me was the only remaining thing which you thought hard, my heart would mourn, and wish you back; but when I remember, that being separated from me, thou art united to God, I rejoice in *your gain*, and endeavor to feel an humble satisfaction in *my loss*.

O that God may preserve me faithful to his cause, and prepare me for admittance to the same heaven in which thou now art.

I find some consolation in the reflection, that nothing was left undone, which man could do, to save the life of my wife. I had the advice of four of the best physicians, which the neighboring country afforded, and the constant attendance of two. I am therefore convinced, that her death was not the result of any neglect of the appointed means of preserving life, but the appointment of God.

About three weeks previous to her death, when she was very low for several days, so that we expected her departure hourly, I sent to Brother Jacob of Woodstock, to come and visit us; to baptize our little son, whose baptism had been deferred from time to time, on account of the wish of my dear wife, to present him to God in church personally herself. He came, and the day was an awfully solemn one. Mrs. Williamson, my dear wife's most intimate friend, and the friend of God, stood as sponsor; I myself held him in my arms during the baptism, and gladly gave him to my God, and besought his protection for him. Afterwards I administered for the last time to my wife the Holy Supper

of our blessed Lord and Savior. Mrs. Williamson and Mr. Foote communed with us. O God, it was an awful day! Lord, make me submissive to thine awful and mysterious will! It is a source of pleasing reflection, that my dear wife retained the perfect use of her mental faculties, until the last moment of her life. During the last day and night she occasionally yet conversed with me, though only a few sentences at a time. I now desire to say, "The Lord gave, the Lord hath taken away, blessed be the name of the Lord."

It was the third of July, at half-past two o'clock in the morning, that she died; on the fourth, at eleven o'clock she was buried.

Brother Foote preached the funeral sermon, on "The righteous hath hope in death," in the English language, and Uncle Nicolas preached in the German. The audience was very numerous and attentive. May the death of her body prove the life of the soul to many of those who witnessed those solemnities.

On Monday after her death I started with Sister Henrietta; we went by stage to Hagerstown, thence to York, where I spent five days; then to Fredericktown, to Brother Schaeffer; thence to Bedford Springs with Sister Betsy; staid two weeks, during which I visited Brother George at his iron works; returned to Hagerstown, and am by the grace of God come so far on my journey.

At the meeting of the Maryland and Virginia Synod in Fredericktown, Md., Sept. 2, 1821, a letter was sent, from the congregations of his charge, expressing their decided approbation of his deportment generally, and the doctrines taught by him.

The Synod directed Mr. Kibler to pursue his theological studies etc., under the instructions of Rev. S. Schmucker.

In the Ministerium it was

Resolved, That the Revs. Messrs. Graeber, Kehler, Krauth and S. Schmucker, be ordained this evening, and that Rev. M. Wachter be likewise ordained, immediately after he shall take charge of congregations.

APPOINTMENT AS AGENT FOR THE AMERICAN BIBLE SOCIETY.

October 9th, 1823. I have just answered a letter from my friend, Robert Baird, teacher in the Lamma School, at Princeton, N. J., which he wrote to me at the request of the Board of the American Bible Society, requesting that I would consent to accept an appointment as agent, and make one or more tours through different parts of the United States, to promote the interests of the Society by forming auxiliaries.

From a variety of reasons, I stated to him, it was impossible for me to accept the offer. The work itself is one in which I should delight to engage.

The image of my departed wife is also often before me; those feelings of desolation and melancholy, excited by the mournful catastrophy, I regret to find, are as acute as they were six months after her death. Everything reminds me of her,—here a sentence written in a book,—there an effusion of affection recorded on one of my most frequented pages, rouses all my former feelings, and I cannot deny, makes me unhappy. May God pardon my inordinate love for her! May he teach me submission; may he comfort my uneasy heart, and in due time take me unto himself, for the Redeemer's sake.

December 8th, 1824. I have just had the happiness to learn, that Mrs. Beale Steenbergen was awakened by my discourses at the Sacramental season at this place in October. O that God would carry on the good work in her heart, and make her a true child of God! She is a most amiable

and accomplished lady, very affectionate and interesting, and how much more eternal interest would be added to her, if her soul were yet truly transformed into the divine image! O that God may make me instrumental in leading many more souls to the Redeemer!

Yesterday I received a letter from one of the principal members of the English Lutheran Church in Philadelphia, stating, that English preaching was to be introduced shortly in Michael's and Zion Churches, and informing me, that their members desired me for their minister.

When I was at Baltimore, I was also requested by one of the managers of the English Lutheran Church, then to say definitely, whether they could expect to obtain my services, if they should elect me. But the Lord knows, I have no desire of being in any of these great places, but would rather live in the country, and have leisure to educate young men for the holy ministry.

O Lord, teach me thy will, and let me be guided by plain intimations of thy providence. O Lord, I would acknowledge thee in all my ways, and pray, that according to thy word thou wouldst direct my path. Not my will, O Lord, but thine be done.

MEMORANDA OF A TOUR FROM NEW MARKET, VA., TO ANDOVER, MASS., IN 1824.

Left New Market, May 3. Strasburg Conference on the 15th. Settled all difficulties, *Dei gracia.*

May 19th. Arrived in the steamboat Thistle, after a pleasant passage, in New York at 10 o'clock this day. At Princeton I submitted my work to Drs. Alexander and Miller and Professor Hodge. They expressed, personally and in writing, to me their high approbation. Dr. Alexander examined the notes on the Trinitarian controversy, and said, "The reasoning is clear and conclusive." I had

staid at the public inn, but at the invitation of my old friend, Mr. White, removed to his house, and made it my home. Was invited to dine at Prof. McLean's, with President Carnahan and other distinguished gentlemen. Found the President an humble, retiring, and almost diffident man. But he did not, during this and several other visits, display the evidence of an extraordinary mind. My old friend, Mr. Baird, is master of the grammar school, and his school is reputed to be the best in New Jersey. But the glory of Nassau is past, and I think there is but little doubt, it will sink still lower, and never rise to its former celebrity.

New York. After my arrival I called on Brother Schaeffer, at No. 132 Bowery, and was received with his usual affection and candor. Found his health better than usual. He hired a coach and took me to see the Aetna, which has been shattered by the explosion of her boiler, (which was of the high pressure kind), by which about thirteen persons were killed and many seriously wounded. It was an awful calamity, and I would render thanks to God, that I was not in the boat; it was only one day's journey ahead of me. I learned with surprise, that Dr. Romyn has been officially accused of intoxication! ! ! and that Rev. McLead, Jr., was sent off for the same reason! ! that Dr. McLead is suspected of the same detestable practice in a slight incipient degree. Brother Schaeffer informs me, that the Neologians of their Synod are opposed to Mr. Hazelius, and wish to have Wackerhagen in his stead; that they oppose the orthodox with much rancour and determination, and that the Hartwick students are acquainted, in some degree, with this state of ecclesiastical nixation. Brother Schaeffer has two students, Messrs. Gaertner and Wessel Brother Lintner, whom Brother Schaeffer has pronounced sound in the faith, has been compelled, in self-

defense, to publish a periodical publication of rather an anti-calvinistic nature.

Among the distinguished divines of Germany, who are orthodox, and at present fearlessly active, Claus Harms is one of the very first, if not the greatest himself. He published nine-five theses against the Neology of the day, at the celebration of the centennial jubilee of the Reformation. These excited extreme attention, and drew from the press several kindred publications, either in opposition to their doctrines, or in support of them. He is a resident of Kiel, Holstein, near Hamburg. He sometime since declined, from religious motives, a call to a Probsthum, connected with great pecuniary advantages, and his flock were so delighted, that they immediately presented him a house of residence, (he being very poor,) Schleiermacher wrote against his theses.

Klein's Dogmatic gives both the orthodox and heterodox views; but the spirit of the work seems to be (I judge, however, only from a slight examination) rather "Hellenistic."

Franz Theremin, koeniglicher Hof-und Dom-Prediger, published in 1817, a volume of sermons of a decided orthodox character for the professed purpose of promoting orthodoxy and true piety. In his preface he professes to have experienced the power of religion in his heart, and his prefactory remarks are of a delightfully zealous and ardently evangelical nature. The fact, that a man of such sentiments is court preacher in Berlin, affords strong evidence of the returning prevalence of orthodoxy. Moreover, I am informed by Rev. Vandersloot, of Virginia, that fifty per cent of the preachers in Berlin are orthodox. The above sermons are in one volume, Octavo, 314 pages.

L. C. G. Strouch, Haupt Pastor zu Nicolai, wrote in

opposition to Dr. Garlich, and has been assailed on all sides by the orthodox.*

During my stay at New York, I visited Professor Turner, of the Episcopal Theological Seminary, submitted my version to his perusal, and received his recommendation. His deportment was remarkably friendly, and his manners are those of an accomplished Christian gentleman. My old friend Mr. Schroeder accompanied me to his house. Mr. Schroeder is vicar in the stead of Dr. and Bishop Hobart, who is now on a tour to England for his health. On Sunday preached twice for Rev. Schaeffer in St. Matthews Church, which is a most elegant and remarkably tasteful edifice. It is a perfect model of a church, and is visited as such by many persons intending to build. There is no gallery; there is an excellent and very good toned organ in it; which cost $2,000. The expense of the whole building, as it now stands, was $30,000, of which $16,000 are paid. The edifice is 90 feet in length, and about 68 feet in breadth. The ceiling is flat and *low, very low.* The floor is an inclined plane, so that the seats rise as they recede from the pulpit. The pulpit is all mahogony wood, and rather lower than common. The organ is in a projection of semicircular form, directly back of the pulpit, and above the vestry-room. The doors, which are four in number, are all at the gable end, and next to the street; two lead from the vestry-room to the altar on either side of the enclosure around the altar. The entrance into the pulpit is up a flight of stairs in the vestry-room and through a door into the pulpit. There is a basement story under the whole edifice, in which Mr. Hoxel and a number of other males

* We fear the ardent hopes expressed in the foregoing of the increasing progress of orthodoxy in Germany, have not been fully realized.—*Ed.*

and females teach one of the most extensive and respectable schools in the city. The clergy in New York are, in general, not distinguished for piety. I visited also the Rev. Geisenhainer, pastor of the German Lutheran Church, who is a man of very distinguished talent.

Tuesday, May 25th. Left New York at 8 o'clock, A. M., in the steamboat United States, for New Haven. The fare through is $3.00, including board.

The object of his journey to Andover, Mass., was to consult with Prof. Moses Stuart, in regard to the translation of Storr and Flatt's Biblical Theology. On this subject he wrote; "When I left Princeton there were three *pia desideria*, which were very near to my heart, for the welfare of our church. A translation of some one eminent system of Lutheran Dagmatics, a Theological Seminary, and a College for the Lutheran Church."

He set himself to work to do what in him lay to meet these wants. At Princeton already he had selected Mosheim's Elementa Theologiæ Dagmaticæ, which selection was warmly commended by his father and by his intimate friend, F. C. Schaeffer, of New York. Dr. Koethe, of Altstadt, near Jena, urged him to take Storr and Flatt, and Dr. Moses Stuart, of Andover, strongly urged him to do so. He so decided and translated, re-arranged, enlarged and published this work. The first edition was printed in Andover, in two volumes 8vo., by Hagg and Gould, in 1826. The second edition, somewhat abridged, also printed in Andover, by Gould and Neuman, one volume in 1836. It was also reprinted in England in 1845.

TRAINING OF CANDIDATES FOR THE MINISTRY HIS GREAT LIFE WORK.

During his pastorate in Virginia, he organized a class of theological students. This little school of the prophets

was the nucleus of the theological seminary at Gettysburg. Dr. Diehl gives the following account of it, in his biographical sketch:

"In 1820, several prominent pastors were giving theological instruction to candidates for the ministry. Dr. Helmuth had trained some. Drs. Lochman and D. F. Schaeffer had each a little private theological school. There was no Lutheran Theological Seminary, except Hartwick, and it was far off and poorly organized. Candidates for the Lutheran ministry were under the necessity of repairing to the theological seminaries of other denominations, or putting themselves under the private instruction of eminent pastors. Very few went to foreign schools. A number had gone to Philadelphia, Harrisburg and Frederick.

The talents and learning of young Schmucker, soon pointed him out as the man to teach candidates. At the first Synod he attended, after his settlement, 1821, the Synod placed a catechist and theological student, Mr. Kibler, of North Carolina, under his tuition. Soon afterward others sought his services. J. B. Reck, Samuel K. Hoshour, J. P. Kline, J. G. Morris and others, found their way to New Market. A private theological school of higher repute, and promising larger dimensions, than any hitherto, was growing up in Shenandoah County, when the General Synod determined to establish a Seminary."

Dr. Morris, who was one of the first pupils in this Pro-Seminary, gives the following account of it in his own characteristic style:

"After he had been settled there several years he conceived the idea of establishing a sort of Pro-Seminary. This was in 1823, and it gradually led to the founding of the schools we now have at Gettysburg. Here, the second time, I became the pupil of S. S. Schmucker. There were five other young men who constituted the class, and a mis-

cellaneous crowd it was. I mean that we were in every stage of preparation; one was a college graduate, another could spell but a few words of the Greek Testament, and a few others had the same difficulty with English. But they were all trained to be useful men. The mode of teaching was not very systematic, and we toddled along after a very remarkable fashion.

Our teacher was at that time engaged in translating the Theology of Storr and Flatt, which was published at Andover, and which reached a second edition. He was a most untiring worker, and, being a widower, he had not the cares of a household, not even taking his meals in the parsonage. He thus devoted *his whole time* to his books. I never knew him to take a walk or do anything else for mere exercise. He did not seem to require it; at least I never knew him to suffer from severe confinement to head work. He had no visitors to annoy him, and was very impatient of intruders. His study was in a remote part of the house from ours, and I do not think one of us darkened the door of that sacro-sanctum in a month. So neither did he ever enter our workshop, except once a day at recitation. He had no time for social intercourse, and we had none to hear a lecture on propriety."

While Morris was a student in the Pro-Seminary in Virginia, he was confirmed by Rev. S. S. Schmucker, and received as a communicant member of the church. This information he imparted to Dr. B. Sadtler a few days before his death. Some doubts having been expressed, as to the correctness of this statement, by friends who maintained that he had been confirmed by Dr. J. G. Schmucker, in York, Pa., and received as a member of Christ Lutheran Church, Rev. Dr. G. W. Enders kindly searched the records of Christ Lutheran Church. He found there a record of the baptism of Johann Gottlieb Morritz, on January 8th,

1804. by Rev. Jacob Gœhring, but no record of his confirmation. Dr. Enders then wrote to Rev. Dr. S. Henkel, pastor of the Lutheran Church at New Market, Va., and received the following reply:

"I went to see Miss Martha Cline, daughter of the late Rev. J. P. Cline, who has possession of her father's diary. I there found the following information: 'On Sunday, April 25, 1824, Rev. Dr. S. S. Schmucker had a communion meeting at Mt. Jackson, seven miles north of this place. J. G. Morris was confirmed.' This, I think, is reliable, and the information you want. I hope, this will prove satisfactory. Yours fraternally,

S. HENKEL."

It will be noticed, that this church at Mt. Jackson, is the same, which was formerly Episcopalian, but called Rev. Schmucker to become their pastor, and became a Lutheran Congregation.

HIS SECOND MARRIAGE.

On October 12th, 1825, he was married to his second wife, Miss Mary Catharine Steenbergen, daughter of Mr. William Steenbergen, of Shenandoah County, Va. The Steenbergens and the Beales were two prominent English families, of high respectability and wealth, said to have descended from a branch of the nobility of England. They owned large contiguous tracts of the most beautiful and fertile lands in the Valley of Virginia, and were intermarried with each other. The eldest son of the second marriage was named Beale M. Schmucker. *

* See Family Record, Page 26.

CHAPTER SEVENTH.

1819—1823.

NUMERICAL STRENGTH OF THE CHURCH—SPREAD OF THE CHURCH—INITIATORY STEPS—CONVENTION IN BALTIMORE—OBJECT OF THE GENERAL SYNOD—HAGERSTOWN—NEW ERA—EFFORTS FOR UNION—JACOB'S TESTIMONY—KRAUTH'S TESTIMONY—SCHMUCKER IGNORED—BEALE M. SCHMUCKER'S TESTIMONY—DR. DIEHL'S ACCOUNT—SCHMUCKER'S DIARY EXTRACTS FROM HIS LECTURE—HIS PRESENCE AT BALTIMORE, HAGERSTOWN, AND FREDERICK—FRAMES ITS CONSTITUTION AND FORMULA OF GOVERNMENT—SECESSION OF PENNSYLVANIA SYNOD—HIS SUCCESSFUL EFFORT TO SAVE THE GENERAL SYNOD.

The General Synod of the Evangelical Lutheran Church, in the United States of North America, was organized in Hagerstown, Md., in 1820. The Lutheran Church of this country was not then very large. It is estimated that there were then in the whole country only 170 ministers, 850 congregations, (some of which were very small indeed) and about 35,000 members.

These were scattered over a great extent of country, principally in the eastern part of Pennsylvania, New York, Ohio, Maryland and Virginia, and North and South Carolina.

The following were the only synodical bodies then organized:

The Synod of Pennsylvania, with 85 ministers.

The Synod of New York, with 17 ministers and eighteen congregations.

The Synod of Maryland and Virginia, with 15 ministers and 5,863 members.

The Synod of North Carolina, with 12 ministers.

The Synod of West Pennsylvania was organized in 1825, with 7 ministers.

"As the church began to diffuse itself over a more extended territory, and the number of district synods was increased, the propriety of forming some central bond of union was often discussed. The conviction, from year to year, deepened among those who were interested in the prosperity of the church, that a step of this kind was necessary, in order that injudicious divisions might not arise, and that more general uniformity in the usages and practice of the church might prevail. Our best men felt, that the occasional intercourse of the District Synods, through their representatives, assembled in a general convention, would secure to the church great advantages, and impart increased strength and more efficient action to all those enterprises, in which conventions are so essential to success. This was the origin of the General Synod, which forms a new epoch in our history, and has been a great blessing to the church."—*Ev. Quarterly, Jan. 1869.*

The initiatory steps were taken by the Synod of Pennsylvania, which is the mother of the other Synods, and embraced more ministers and members at that time, than all the others put together. The first traces of it are found in the meeting of the Synod at Harrisburg, in 1818, of which Dr. J. G. Schmucker, was then president, and at which it was

"*Resolved*, that the Synod regard it as desirable, that the different Evangelical Synods in the United States should, in some way or other, stand in closer connection

with each other, and that the Reverend Ministerium be charged with the consideration of the matter, and if the Reverend Ministerium recognize the advisability of it, that some such desirable union be effected if possible." "Extraordinary unanimity and the most hearty concord and brotherly love prevailed at this meeting, for which the secretary records fervent thanksgiving." *

The officers were appointed a committee to give efficacy to the movement. Communications expressive of the Synod's action were accordingly forwarded to the other Synods, and they were invited to send deputies to the next annual meeting of the Pennsylvania Synod, to be held in Baltimore, on Trinity week, in 1819, for the purpose of considering the expediency of organizing a General Synod.

At that convention a letter was read from Pastor Quitman, of New York, favoring a more intimate union of the Synods. And the North Carolina Synod, holding, "that toward such a union of our church all possible assistance ought to be rendered," promptly elected its secretary, Rev. Gottlieb Shober, to attend the above meeting in Baltimore, and in the name of the Synod, endeavor to effect such a desirable union. He was accorded a seat and a vote, and his presence for this particular object gave great encouragement to the Synod to proceed, and it became the paramount subject of consideration. A committee was appointed, consisting of Revs. F. D. Schaeffer, J. Daniel Kurtz, and J. George Schmucker, with Messrs. Demuth, Keller and Schorr of the laity, and the delegate, Rev. G. Shober, to examine the whole matter and to outline a plan as early as possible.

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* Seven years before the Pennsylvania Synod had taken the initiatory steps for the organization of a General Synod; namely, in the year 1811, "Revs Storch and Shober introduced and advocated the opening of correspondence with the Pennsylvania Synod, in accordance with the warmly expressed wishes for a closer union with these brethren of our common faith."—*Minutes N. C. Synod.*

The report of the committee was thoroughly discussed, and its plan for the establishment of a General Synod adopted by a vote of 42 to 8. Its first paragraph states that, "in view of the extension of the church over the greatest part of the United States of North America, and as the members of the said church are anxious to walk in the spirit of love and concord, under one rule of faith, * * * it appears to be the almost unanimous wish of the existing synods or ministeriums, that a fraternal union of the whole Evangelical Lutheran Church in these United States might be effected by means of some central organization."

The plan thus adopted by the Synod of Pennsylvania was signed by J. George Schmucker, President, and Conrad Jaeger, Secretary, and was published for general distribution among all the ministers and delegates of the several synods, with the understanding, that they were to take action upon it as soon as possible, and that, if three-fourths of the synods adopted it, "at least in its spirit and essentials," the President of the Synod of Pennsylvania should proceed to call a convention of deputies who at such time and place as he might determine, would meet for the purpose of framing for themselves a constitution, to be conformed as nearly as possible to the plan proposed.

The proposition having been favorably received by the requisite number of synods, the convention for effecting an organization was announced to be held at Hagerstown, Md., October 22, 1820. There appeared as deputies from the Synod of Pennsylvania, Drs. George Lochman, F. W. Geisenhainer, Christian Endress, J. G. Schmucker, H. A. Muhlenberg, (a son of Henry E. Muhlenberg, D. D., and grandson of the Patriot), and Messrs. Christian Kunkel, William Hensel, and Peter Strickler; from the Synod o. New York, Drs. F. P. Mayer and F. C. Schaeffer; from the Synod of North Carolina, Revs. G. Shober and P

Schmucker; from the Synod of Maryland and Virginia, Drs. J. D. Kurtz, D. F. Schaeffer, and Mr. George Shryock. "It was much regretted by all present, that from the Synod of the State of Ohio, the expected deputies did not appear."

J. D. Kurtz, D. D., was chosen President of the Convention, and H. A. Muhlenberg, D. D., secretary. A more important meeting was never held within the bounds of the Lutheran Church this side of the Atlantic, and a nobler band of enlightened men could not have been found at that time within her pale, or outside of it.

They seem to have realized the responsibilities with which they were charged in laying the foundation of a United Lutheran Church on this continent, and with the spirit of the utmost harmony they built so wisely that their structure, with some modifications, still remains, and has been by general consent one of the most powerful instruments in determining the character and advancing the general welfare of the church.

The organization of the General Synod forms a new era in the history of the Lutheran Church of this country. Although one cherished object of its founders has not been realized; namely, the union of all the Lutheran Synods into one organic body, to work conjointly and harmoniously in extending the kingdom of Christ and the building up of the Lutheran Church; yet incalculable good has been accomplished in the establishment of her literary and theological institutions, in awaking a deeper spiritual life among her people, a more active and liberal benevolence, resulting in the establishment of Home and Foreign Missionary and Church Extension Societies, and last, but not least, her reflex influence on those synods, which have receded from her, or have never even united with her. Already, during the Reformation period, divisions had rent the Protestant Churches into opposing factions.

Even in the days of Luther efforts were made to unite the Lutherans and the Reformed, the followers of Luther, Zwingle and Calvin, into Christian unity and brotherhood; in America the effort was repeated to unite the Lutherans and Reformed into one Evangelical organization, but the efforts failed. So, alas, also the repeated efforts in America to unite all the Lutherans into one homogeneous Church have failed. The General Synod has tried it, the General Council has tried it, neither has succeeded, and at present the church is far more split up into opposing factions, than ever before. Voices are at this time again loudly calling for a united Lutheran Church in America. Colloquiums have been held, delegates exchanged, Lutheran Leagues are organized, committees on fraternal conferences appointed. What shall be the final result God only knows and time will show. But whether there shall be a united Lutheran Church in this country, embracing all the different languages, nationalities and organizations, bearing the Lutheran name, whether there shall be such a union or not, the General Synod, by the help and grace of God, will go forward, unchecked by opposition from without or misguided friends within her pale.

HIS EARLY CONNECTION WITH THE GENERAL SYNOD.

It has been objected that he could not have had any thing to do with the organization of the General Synod, because he was too young at that time, only 20 years of age, merely a licentiate, and did not become an ordained minister until 1823, nearly four years after the incipient steps had been taken.

The statement in the College Book, by his son, Dr. B. M. Schmucker, will throw some light on the subject. He thus writes of his father:

"In the General Synod and its work he took an active

part, from his entrance into the ministry to the close of his life. Though not a delegate to that body until its third meeting in 1823, he was present in 1819, 1820, and 1821. When in 1823 the Ministerium of Pennsylvania withdrew, and the existence of the General Synod was imperilled, he was very active in the measures taken to prolong its life, and became prominent in the group of young ministers, whose energies were aroused to meet the demands of that decisive period."

We append Dr. Diehl's account of his early connection with the General Synod. Dr. Diehl was, indeed, a warm friend of Dr. Schmucker, although he did not agree with him in all his doctrinal views. He was regarded as "a very conservative man," and therefore his testimony is all the more valuable. Dr. Diehl writes:

"When Rev. G. Shober, of North Carolina, at the meeting of the Pennsylvania Synod, at Baltimore, brought forward the first formal proposition for the establishment of a General Synod, Mr. Schmucker was a student in the Princeton Seminary. He had, however, accompanied his father, who was President of the Synod, to that convention. When the convention for the framing and adoption of a constitution for a General Synod, met at Hagerstown, Oct. 22, 1820, he had entered the ministry and attended this convention, though not a delegate. That convention embraced a large portion of the ablest ministers in the church, Dr. J. G. Schmucker, Dr. Lochman, Dr. Endress, H. A. Muhlenberg, Dr. Mayer, Dr. F. C. Schaeffer, of New York, Drs. Schaeffer and J. Daniel Kurtz, of Maryland, were in that body. It is said that young Schmucker, a visitor present, interchanged views with the leading men, and was not without influence.

"At the first convention of the General Synod, at Frederick, Oct. 22, 1821, Mr. Schmucker was not a delegate.

So he could not take part directly in the initiatory steps and the organization of the General Synod. Yet, as his father, probably the most active member of the first two conventions, at Hagerstown and Frederick, treated his son Samuel, in many respects, as a companion, and discussed all church questions with him, there can be no doubt, that Samuel exerted considerable influence, through his father and other delegates, in the framing of the constitution, and at the first business convention. He was however a delegate to the second General Synod, at Frederick, Oct. 21, 1823. Here, also, we find him at once an active member, taking a leading part in all important business. He was one of the committee to examine a catechism prepared for the Synod. He offered a resolution, which was adopted, that the materials furnished by the minutes of the district synods, should be wrought into a pastoral address to the churches, in the name of the General Synod. He brought forward his proposition adopted by the Maryland and Virginia Synod, recommending the appointment of a committee on foreign correspondence. This was adopted. His Formula was now adopted also by the General Synod. He drew up, for the General Synod, the pastoral address to all the Lutheran churches in the United States, which was printed with the minutes,—an admirable production of eleven pages, giving a resume of all the synods in this country, and a general account of the Lutheran Church in Germany, Sweden, Denmark, Norway, Russia, etc. He was again a member of the third General Synod, at Frederick, Nov. 7, 1825. He was the author of many of the most important resolutions passed at this convention. He was one of the committee to report on an important letter from Dr. Planck, of the University of Goettingen. He furnished a translation of the letter. Both were printed. He also prepared the plan for the establishment of a Theological

Seminary, which embraced the germ and general principles of the charter and constitution afterwards of the Gettysburg Seminary. He was one of the committee to prepare a hymn-book, liturgy, and collection of prayers. The other members were Dr. J. G. Schmucker, C. P. Krauth, G. Shober, and B. Keller. He again wrote the pastoral address of the General Synod to the churches. And at this Synod he was elected the first Professor of Theology in the Seminary."

The Pennsylvania Synod sent delegates to the first regular meeting of the General Synod, in 1821, and then abandoned her own child. Dr. Diehl gives a graphic account of Mr. Schmucker's herculean effort to save the infant organization from destruction after the Pennsylvania Synod's withdrawal:

"If Mr. Schmucker was too young to be one of the nominal founders of the General Synod, he is entitled to the lasting gratitude of the church for saving it from dissolution at the most critical moment. The mother Synod of Pennsylvania, after attending through her delegates one business convention in 1821, determined in 1823 to withdraw. This was considered the death-blow of the General Synod. The New York and the Ohio Synods had not come in. There were but two small Synods left in the General Synod,—that of Maryland and Virginia and that of North Carolina. West Pennsylvania was not yet organized. Samuel S. Schmucker, more than any other man, felt that this was the crisis of the Lutheran Church. If the noble effort of uniting the Synods, and organizing the church should be frustrated, there was no future in the country for the church of the Great Reformer. So general was the impression, in 1823, that no convention of the General Synod would be held in October that year, that the members of the Synod of Pennsylvania, living west of the Susquehanna,

and who were favorable to the General Synod, in appointing a special conference, with a view to organizing the West Pennsylvania Synod, fixed on the very day that had been appointed two years before for the meeting of the General Synod. When S. S. Schmucker, in Virginia, learned these things, he was deeply concerned. He thought the very life of the General Synod depended upon the West Pennsylvania brethren organizing their conference in advance of the day appointed for the General Synod, so that they might organize and send a delegation. The friends of the General Synod had now lost heart. It was believed that the delegates appointed by the North Carolina Synod, having learned the withdrawal of the Pennsylvania Synod, would not undertake a long journey to Frederick; for they looked upon the General Synod, as in the act of expiring. But there was one young Lutheran minister equal to the crisis. Samuel S. Schmucker determined if possible to save the youthful organization from this death blow. If he could help it, under Heaven's blessing, the bruised reed should not break, the smoking flax should not be quenched. He at once wrote to the North Carolina brethren, urging them by all means to come to Frederick in October. He wrote to the Tennessee brethren, urging them to send delegates. He wrote to several in Ohio; and to many of the West Pennsylvania ministers, urging them to change the time of their special conference, and hold it a few weeks earlier, so as to organize and appoint delegates. In letters to Ohio, Tennessee and North Carolina, he expressed a hope that the Pennsylvania Synod would reconsider her act, and at a future convention return. (This she did thirty years afterward.) He paid a visit to his father at York, to urge on him the change of time for the special conference. He called on all the brethren along his route, Reck, Schaeffer, Kurtz, Krauth, Sr., Herbst, etc. By

his herculean efforts he succeeded in turning the tide, and securing a respectable attendance of delegates at Frederick in October, 1823:—two ministers from North Carolina, a full delegation from Maryland and Virginia, two clerical delegates of the West Pennsylvania Conference, and one commissioner from the Synod of Ohio. It is difficult to measure the momentous interests that hung upon the resolution he inspired in the fainting hearts of the brethren in that critical hour. He saved the General Synod from destruction, and, with her, secured the prosperity of the Lutheran Church in this country."

The following extracts from his diary will give the reader an idea of his deep interest in the General Synod and his personal efforts to save it from dissolution:

"I have within the last six weeks written sixteen letters to different parts of our church, in order to support the General Synod, which would have certainly been dropped, in consequence of the secession of the Pennsylvania Synod, had it not been for the exertions, which God enabled me to make during my tour down the country, after the death of my wife. I also, at the request of some of the clergy, wrote a long German address to the special conference, which met on the fifth inst., and is perhaps now in session at York, Pa. The time of their meeting had been appointed on the day of the meeting of the General Synod, but I persuaded father, (who was the pastor of Christ Church in York), to publish it two weeks earlier, so that they could adopt measures to support the General Synod, and send a deputy to the meeting. And my address to them was to promote this object. O, that God would bless his own work, and not suffer the gates of hell to prevail in any respect against his kingdom!"

"My soul has for four months past been most intensely

interested about the wellfare of our church in Denmark, and Sweden."

While examining the Historical library in Gettysburg, we found among the literary remains of Dr. Schmucker, the following extracts from one of his lectures, delivered to the theological students. It appears to be the conclusion of one of his lectures on Church Government, and gives the account of the separation of the Pennsylvania Ministerium from the General Synod, and the successful effort made to save it from dissolution. It is an important document, and we give it herewith for the benefit of our readers :

HOW THE GENERAL SYNOD WAS SAVED FROM DISSOLUTION.

" With gratitude to God, we turn from the complicated, unstable and unsatisfactory code of human enactments, to the blessed Book which the Protestant Church in these United States regards as the ultimate and only infallible source of their views and legislation on the subject. The views of the Lutheran Church on this subject are detailed in the Formula of Government and Discipline, adopted by the General Synod, and prepared by appointment of said body, and of the Synod of Maryland and Virginia. As the circumstances of its organization and history cannot be without interest to all who expect to practice by the aid of this Formula through life, we will specify some of them, especially, as you have no other means of arriving at them in detail. The Formula consists of three parts. The first relates to congregations, their members and pastors ; the second to synods ; and the third to the General Synod.

" That part of the Formula which relates to individual congregations ; viz : the first seven chapters, was prepared by us (Schmucker) in New Market, Va., as a member of a committee, consisting of Revs. A. Reck, B. Kurtz, and my-

self, appointed by the Synod of Maryland and Virginia, on September 24, 1821. It was presented to the committee at a meeting, held March 5, 1822, in the house of Rev. A. C. Reck, then pastor of the church in Winchester, Va. After having been examined and adopted by said committee, it was reported to the Synod in August, 1822, during its meeting at Cumberland. It was adopted by that body, and printed (not published) for the first time unofficially, at the expense of the late Dr. Schaeffer and myself, by George W. Sharp, in Fredericktown, Md., April 23, 1823, for the purpose of being laid before the General Synod. Having been submitted to that body in October, 1823, it was approved and recommended to other synod's for adoption.

"The second part of the Formula which relates to district synods; viz: from Chapter VII to Chapter XX, inclusive, that is, till the constitution of the General Synod, was also prepared by us in conformity to the resolution of the General Synod at their session in Gettysburg, October, 1827, and reported to the next General Synod, convened at Hagerstown, October, 1829.

"It was adopted at the same session, and commended to the different district synods.

"The third part of the Formula, constituting Chapter XXI, is the constitution of the General Synod.

CONSTITUTION OF THE GENERAL SYNOD AND "PLAN ENTWURF," WHICH PRECEDED IT.

"At the time when the formation of the General Synod was first formally discussed, which was in the year 1819, East and West Pennsylvania Synods were embraced in one synodical body, which also comprehended the State of Maryland and part of Virginia. This meeting at which the preparatory steps were taken, convened in Baltimore on the Sunday after Whitsunday in 1819. As the minutes of that

convention, so far as they relate to this subject, were published in a separate pamphlet, which is now rarely met with, and as it presents a brief sketch of the reasons, which influenced the members of that body, and of the steps which were taken, we shall extract the paragraph more immediately concerned, and present a translation of it. It may not be amiss to state, that the '*Plan Entwurf*,' or sketch of a plan of union then adopted, had never been translated into English:

'WHEREAS the Evangelical Lutheran Church has, under the guidance of divine providence extended itself over the greater part of the United States of North America, and

'WHEREAS the members of said church are desirous of walking together in the spirit of love and unity, guided by one rule of faith;

'*Therefore*, the ministers, and generally also, lay delegates of the Evangelical Lutheran Church, have hitherto annually met, and held synodical, or as others term them, ministerial sessions, in order to preserve the bond of love and unity, and to settle any differences, which may have arisen. But as the number of these synods or ministeriums, has been multiplied in consequence of the great extension of said church, and from the same cause may increase still more, and thus eventually unnecessary and injurious divisions might arise, and also deviations from the common design hitherto had in view by said church;

'*Therefore*, the existing synods, or ministeriums, seem almost unanimously to desire, that a fraternal union of the entire Evangelical Lutheran Church in these United States might be formed by some central connexion.'

"Such, according to the statement of the parties themselves, were the reasons, which influenced them in endeavoring to form some bond of union in our church. At the meeting of the Pennsylvania Synod, above referred to, the Rev. G. Shober, a venerable minister of our church in North Carolina, appeared as delegate for the express pur-

pose of proposing and urging the formation of a general union among our synods. That zealous and respected father of our church, who has since gone to his rest, had prepared the outline of a plan, which was read before the synod, very much resembling the constitution of the Presbyterian Assembly of the Presbyterian Church. This was submitted by him to the Synod, and formed the basis of the discussion on the subject.

"Several days of fraternal deliberation took place, which *having ourselves been present*, we can testify, that the spirit of brotherly love most visibly reigned.

"The so-called '*Plan Entwurf*;' that is, sketch of a plan, was adopted. In this plan the strongest features of the outline, presented by Rev. Shober, were softened down, almost into congregationalism. The '*Plan Entwurf*,' signed by Rev. J. G. Schmucker, D. D., as President, and Rev. Conrad Jaeger, as Secretary of Synod, was printed and sent to all the different Lutheran Synods.

"The '*Plan Entwurf*,' having met the approbation of three fourths of the existing synods, the President of Pennsylvania Synod, according to the 11th section of the '*Plan Entwurf*,' published a meeting of the delegates, to form a constitution for the General Synod, at Hagerstown, on the 22d of October, 1820. At this convention Dr. Daniel Kurtz was chosen chairman, and Rev. H. Muhlenberg, secretary.

"From the Synod of Pennsylvania Dr. J. G. Schmucker, Dr. Lochman, Dr. Endress, Rev. F. C. Geisenhainer and Rev. H. Muhlenberg, together with the lay-delegates, C. Kunkel, Wm. Hensel and P. Strickler. From the Synod of New York, Rev. P. F. Mayer, and Rev. F. C. Schaeffer, with no lay-delegates. From the Synod of North Carolina, Rev. G. Shober and Peter Schmucker, with no lay-delegate, and from the Synod of Maryland, Dr.

Daniel Kurtz and Rev. D. F. Schaeffer, with the lay-delegate, Mr. George Shryock.

"The Synod of Ohio was also expected to send delegates, but they did not appear, and although I was present at the meeting, also, I do not recollect whether the reason was assigned on their minutes, and as my collection of Ohio minutes began with the year 1821, I am unable to say, what action that body took on the subject, although I well recollect, that their principal ministers were at first known to be favorable to the union, and were expected to unite in the establishment of the General Synod.

"The first regular General Synod under the constitution was held in Fredericktown, Md., October 21, 22, 23, in the year 1821. At this meeting delegates were in attendance from Pennsylvania, Maryland and Virginia, and North Carolina, but in consequence of a mistake in the advertisement by the secretary, which fixed the time one week earlier, than had been appointed by the Synod, about half of the delegates did not appear. Some started agreeably to the early advertisement, and hearing of the mistake on the way, turned back. The secretary himself, Dr. Endress, having come to York a week too soon, and finding that the brethren would not generally come, till the time appointed by Synod, remained a week at father's, and then went with him to Synod.

"In September of this year the Synod of Ohio had the constitution of the General Synod under consideration and postponed their final answer till the ensuing year, at which time the subject was resumed, and two delegates appointed to attend the meeting of the next General Synod, and report on the proceedings, after which the question of permanent union with said body should be finally decided. The delegates appointed were the Revs. P. Schmucker and Steck. There was therefore a very flattering prospect, at this time,

of the union of the whole Lutheran Church in the General Synod. There was then no other synod remaining, as the whole church was in 1821, embraced in the Synods of Ohio, Pennsylvania, Maryland and Virginia, and North Carolina and adjoining States.

"About this time an event occurred, which to all appearances was expected to put an end to the General Synod, and blast the hopes which had been cherished for the improvement of our Zion.

"Owing to various disturbances and opposition excited by political demagogues, by infidels and by a few renegade Germans from Europe, the Synod of Pennsylvania, at a meeting held at Lebanon, May 26th–29th, in the year 1823, passed resolutions to relinquish the idea of sustaining a General Synod. Instead of nobly braving the opposition of ignorance, prejudice and irreligion, and taking measures to circulate better information among the churches, they resolved to abandon the General Synod, to take no steps towards establishing a theological seminary, and to adhere to those resolutions till their churches requested them to abandon them, and instructed their president to communicate these resolutions to the other synods who had united in the General Synod. As the Pennsylvania Synod at that time constituted more than half of the whole church, and had been chiefly instrumental in establishing the General Synod, her abandonment of the cause was deemed by nearly all as decisive of the fate of that institution. How fully this impression prevailed, may be seen from the fact that the members of the Pennsylvania Synod who resided west of the Susquehanna, some of whom were very warm friends of the General Synod, after the passage of the above resolutions at Lebanon, consulted together about holding a special conference, considering the General Synod as defunct, and appointed their conference on the very day

which had been fixed for the meeting of the General Synod in the ensuing fall. This was indeed an important crisis. It was evident that if this attempt to establish a General Synod should be abandoned, nothing like it could be attempted for years, and our church would continue in her former lifeless and distracted condition.

"With these views, as soon as I heard of the recession of the Pennsylvania Synod, I felt convinced that faithfulness to the cause of our beloved Zion required a desperate effort to sustain the General Synod, notwithstanding the fearful odds of influence arrayed against it. I therefore immediately wrote to the principal brethren friendly to the cause, and in a few days determined to visit those brethren personally, and devise means to sustain the General Synod. With this view I started from home about a week after the news of the recession of the Pennnsylvania Synod reached me, and visited the principal brethren. At Frederick in conjunction with Rev. D. F. Schaeffer, we wrote letters to all the ministers of the different synods who had been elected as delegates to the General Synod to be held in October ensuing, and besought them not to regard the course of the Pennsylvania Synod—assured them that the General Synod should be sustained, and begged them to attend.

"I then went to Gettysburg to Rev. Herbst, who was one of our most zealous and active ministers, took him along to York, and there formed the following agreement, of which I still have the original memorandum, which runs as follows:

'At a meeting in York, July 15th, 1823, present J. G. Schmucker, J. Herbst and S. S. Schmucker, it was agreed:

1. That J. G. Schmucker shall publish the time o the West Pennsylvania special conference on the first Sunday in October (instead of the third Sunday.)

2. That J. G. S. and J. H., shall use their utmost influence at the Special Conference to have the following resolutions passed:

(a) *Resolved*, That we are convinced of the importance of the General Synod.

(b) That in Christian love we lay this, our opinion, before the next Synod at Carlisle.

(c) That two members of this conference be chosen to attend the General Synod at Frederick, and to present this, our opinion.

3. *Resolved*, That S. S. Schmucker promise and guarantee the presence of one or more members of the Maryland and Virginia Synod at the session of the Pennsylvania Special Conference to advocate the interests of the General Synod, and aid in forming plans for the furtherance of this object in conjunction with the Pennsylvania brethren.'

"Conformably to this arrangement, father assumed the responsibility of changing the time fixed by conference, and published the meeting of the conference two weeks earlier than had been determined at Lebanon. The conference met on the first Sunday in October in 1823. I had prepared and sent to them a long and earnest appeal, urging them by every proper motive not to think of abandoning the General Synod, which appeal was read and favorably considered. The result of their deliberations was, that the Conference adopted the resolutions which had been agreed on by us, and sent two delegates, father and Rev. Herbst, to the General Synod, which was held at the appointed time, and thus that system of measures secured which has since eventuated in the establishment of this seminary, the adoption of a system of government and discipline, a hymn book, and numberless other benefits to our beloved Zion.

"This General Synod, the second ever held in our American Church, consisted of seven ministers and two laymen; viz., Daniel and D. Sherer of North Carolina; Dr.

Daniel Kurtz, David Schaeffer, myself, and Mr. Lehr, and J Ebert, of Md. and Va.; Dr. J. G. Schmucker and Rev. Herbst, of West Pennsylvania."

Concerning the above Dr. Richard remarks, in the *Lutheran Observer*:

"We thus see how and by whom the General Synod was saved. The principal part of the work was done by a young man not yet twenty-five years old. The crisis was without doubt the most important in the history of our Church in the United States. God had provided the man for the hour. The General Synod was sustained, its Lutheranism from that hour became more pronounced, and the Lutheran Church itself in this country was saved from that union with the Reformed, which was so long sought by the Pennsylvania Synod. 'Destroy it not for a blessing is in it.'"

It seems very singular that, with the exception of Dr. Diehl, none of the writers who profess to give a history of the General Synod, have said anything about the part which Dr. Schmucker took in its organization and preservation from dissolution. Dr. Jacobs, in his "History of the Lutheran Church in the United States," gives an account of the organization of the General Synod and the recession of the Pennsylvania Ministerium, but gives no hint of Dr. Schmucker's efforts to save it from dissolution.

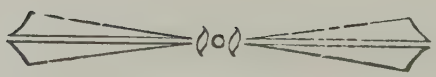
Dr. Morris, in his "Fifty Years in the Ministry," gives a brief history of the General Synod and an extended biographical sketch of Dr. Schmucker; but unaccountably overlooks his participation in the organization of the General Synod, and his successful efforts for its preservation.

When the General Synod met in Hagerstown, where it had been organized in 1820, the President in his synodical sermon very appropriately emphasized the remarkable coincidence, that this, the 70th Anniversary of the General

Synod, was celebrated in the place where it had been organized, but in the printed copy of his sermon containing a brief history of the General Synod, I do not find the name of Dr. Schmucker once mentioned in connection with its origin or preservation.

In Dr. Wolf's book, "Lutherans in America," there is no allusion to Dr. Schmucker's agency in rescuing the General Synod from dissolution. This is all that is said about it: "The hopes which had been cherished for the improvement of our Zion seemed blasted, and many were disposed to abandon the project of a union. Happily the project was of God, and brave and capable men with strong faith and with true hearts, men capable of enduring hardship and of meeting the issue, were provided for the crisis."

We must presume that these later historians have not made themselves acquainted with all the facts in the case. Another generation has come up, "who know not Joseph."



CHAPTER EIGHTH.

1775—1823.

HINDRANCES AND OPPOSITION TO THE GENERAL SYNOD.

THE REVOLUTIONARY WAR—INFIDELITY—SOCINIANISM AMONG MINISTERS—DEFINITION—CONTINENTAL SOLDIERS—FORMALITY AND SKEPTICISM—MINISTERS IN POLITICS—ADHERENCE TO GERMAN—SCHMUCKER'S RETROSPECT—DESIGN OF THE GENERAL SYNOD—NOT CONFINED TO THE LAITY—MINISTERS OPPOSED FROM THE BEGINNING—OPPOSITION IN THE NEW YORK MINISTERIUM—THE TENNESSEE SYNOD—A GERMAN AGITATOR—RUPTURE IN THE NORTH CAROLINA SYNOD—BOOK OF CONCORD—DAVID HENKEL'S ORDINATION—RELIC OF OAK TREE—LATITUDINARIANISM—EPISCOPALIANS—REV. GOTTLEIB SHOBER—SHOBER'S LETTER TO THE NEW YORK MINISTERIUM.

The Revolutionary War at the close of the 18th and the beginning of the 19th centuries had a very demoralizing effect on the country and the church.

French and English Infidelity and German Rationalism of the grossest type had gained great prevalence among the educated or higher classes of society, and found expression in Tom Paine's "Age of Reason." As a consequence, the morals of the common people were at a very low state. The members of the New York Ministerium, as can be seen from young Schmucker's letter to his father, were nearly all Socinians, and the Pennsylvania Ministerium was not much better. These were the two largest bodies of Lutherans in America at that time, containing more

members than all the other small synods, scattered over other parts of the country, taken together. There was a little salt yet left in the church, however, that kept the whole mass from spiritual putrifaction. This was found in such men as Helmuth, Schmidt, Lochman, J. G. Schmucker, the Schaeffers, who became the nucleus of the General Synod. But the great bulk of the ministers in the two above named Synods were Socinians. Socinianism denies all the fundamental doctrines of the Christian religion, as will be seen by the following definition: "Socinianism is a system of doctrines taught by Faustus Socinus, an Italian theologian of the 16th century, who denied the Trinity, the deity of Christ, the personality of the devil, the native and total depravity of man, the vicarious atonement, and the eternity of future punishment. His theory was, that Christ was a man divinely commissioned, who had no existence before he was conceived by the Virgin Mary; that human sin was the imitation of Adam's sin, and that human salvation was the imitation and adoption of Christ's virtue; that the Bible was to be interpreted by human reason; and that its language was metaphorical, and not to be taken literally."

The state of morals among the people corresponded with the debasing Socinianism among the ministry. The following extract from the biography of Dr. Archibald Alexander gives a glimpse of the state of things in the Valley of Virginia from 1789 to 1818. Whether this is a true picture of the state of religion in other parts of the country we will not undertake to say. The following is his account:

"My only notion of religion was, that it consisted in becoming better. I had never heard of any conversions among the Presbyterians. The state of morals and religion in the country, after the Revolutionary War, was very bad. The old continental soldiers, many of whom in that quarter

were convicts, now returned, and having received certificates for their wages, were able to live for a while in idleness and dissipation. Robert ———, a shrewd, intelligent man, who was one of this number, had acquired a house in Lexington, the old farm house of Israel Campbell, who owned the land. Here he collected all the vagrants in the country, and a drunken bout would be kept up for weeks. They called themselves the Congress, and made Bob their president. Hard battles were fought here. The better class of people were much injured by the profane and licentious manners of the officers of the disbanded army, as the lower classes by the soldiery. There were a few pious people in the land, who kept up the power of religion, and were as salt to preserve the mass from universal putrifaction."

The Protestant Episcopal Church in Virginia seems to have been in a still more deplorable condition, not only as regards the laity, but still more so in regard to her ministry. This is what Archdeacon Tiffany of New York says in his history of the Episcopal Church :

" Two-thirds of the preachers are made up of leaden lay priests of the Vesteries ordination (evidently lay-readers) and are both the grief and shame of the rightly ordained clergy there."

" The General Assembly of the Presbyterian Church, after similar deliverances in previous years, declared in 1798 : ' We perceive with pain and fearful apprehension a general dereliction of religious principle and practice—an abounding infidelity—*a dissolution* of religious society seems to be *threatened.* Formality and deadness, not to say hypocrisy, visibly pervade every part of the Church. The profligacy and corruption of public morals have ad-

vanced with a progress proportioned to our declension in religion.'" *

"The Evangelical Lutheran Church had her full share of these disastrous experiences. Rev. Storch, writing from North Carolina, in 1803, says: 'Party spirit has risen to a fearful height. The prevalence of infidelity, the contempt of the best of all religions, its usages and servants, the increase of irreligion and crime, have occasioned me many sad hours.' She had fearful trials in addition to those which threatened the extinction of other denominations that had advanced beyond her in organization and growth. She was subjected to fiery ordeals which once more and to the last degree tested her vitality and her inherent powers of endurance."

Some of the prominent ministers became absorbed in party politics, permitted themselves to be elected to political offices, and resigned the ministry of the Gospel. The writer distinctly recollects hearing one of these old ministers, in Pennsylvania, earnestly discussing political questions, on Sunday morning, with the male members of his congregation, outside of the church, till it was time to go into the pulpit and preach.

Rev. J. P. G. Muhlenberg, the eldest son of the Patriarch Muhlenberg, was one of the predecessors of Rev. S. S. Schmucker at Woodstock, Va. In January, 1776, he preached his farewell sermon. After service he laid aside his clerical robe, disclosed a military uniform, and enlisted, outside of the church, about 300 men for service in the

* "A frightful apostacy from religion ensued. Skepticism and reckless blasphemy became common Infidelity was never more rampant among influential citizens and professional men, never more deliterious in its work. Revelation was decried as without authority or evidence, moral obligation as a cobweb. 'The clergy were a laughing stock, or objects of disgust.' Young men especially became enamored of the new ideas. Bishop White of Virginia wrote, that scarcely a young man of any literary culture believed in Christianity."—*Wolf.*

revolutionary army. He became Colonel of a regiment, participated in a number of battles, and was promoted to the grade of Brigadier General. After the war he was called back by his old congregation to Woodstock, in 1783. But he declined the call, and was elected to the legislature of Pennsylvania. After this he was elected to congress successively from 1789 to 1801.

Rev. Henry A. Muhlenberg, was pastor of Trinity Lutheran Church in Reading, Pa., from 1802 till 1828, when he resigned his charge, and soon after was elected a member of the twenty-second congress, from the districts of Berks and Lehigh Counties. To this post he was re-elected until 1838. In 1835 he was nominated as the candidate of the Democratic party in Pennsylvania for governor, but was defeated. In 1837, President Van Buren tendered him a position in his cabinet, and also a mission to Russia, both of which he declined; but in 1838 he accepted the mission to Austria, and was unanimously confirmed by the Senate. In 1844 he was again nominated by the Democratic party for governor, and would undoubtedly have been chosen, had not his death occured before the election.—*Sprague.*

The following letter dated, Nov. 12th, 1828, was written by Rev. J. G. Schmucker, D. D., of York, when he heard of Rev. H. A. Muhlenberg's election to Congress.

"*My dear and much respected Brother:* —I am truly sorry that you have relinquished your Episcopal charge for one of vastly less importance in the kingdom of God. There are thousands qualified for congressmen before you find one fit for a truly able messenger of the glorious gospel of Christ. Besides all this, you are perfectly acquainted with the state of our church in this country, and how much we stand in need of your first rate and superior abilities and labors. When I consider the loss your Synod

sustains, I cannot but pronounce it irreparable. You are the only one who possessed sufficient weight of character, around whom the brethren formed a rallying point of union; and thus by proper exertion and judicious management, you might, like your worthy father and grandfather, have proved a vast blessing to the church.

J. GEORGE SCHMUCKER."

Our readers will be interested in the following congregational call extended to Rev. H. A. Muhlenberg in 1802. It will also indicate the confessional state of the churches in the Pennsylvania Ministerium at that time. The congregation at Reading was, no doubt, at that time one of the largest in the church.

SPECIMEN OF A CONGREGATIONAL CALL.

It was extended by the Lutheran Trinity Church of Reading, to Rev. H. A. Muhlenberg, grandson of the Patriot, H. M. Muhlenberg:

"Inasmuch as the Evangelical Lutheran Church of Reading has elected Rev. H. A. Muhlenberg as their teacher and preacher, therefore we desire and expect of him, that he will preach in this congregation the pure and simple word of God, administer the holy Sacraments in a Scriptural manner, visit the sick, etc.

"On the other hand we promise for ourselves and our congregation, so long as he remains our pastor, and faithfully performs his duty, the following:

"Free residence in the parsonage and the use of the grounds attached thereto.

"Six cords of hickory and six cords of oak wood.

"Five hundred dollars per annum, payable every half year.

"Also the customary perquisite.

"And especially all love and friendship, which a faith-

ful and conscientious pastor should have, so that he may fulfill his office among us with joy, and not with grief."

Dr. Fry, in his "History of Trinity Church" remarks, "It was a sign of the times that in neither of these calls (Muhlenberg's and Miller's) was there any mention of the Confessions of the Lutheran Church, which were always mentioned in the calls of the pastors during the preceding century."—*Fry's History pages 156 and 157.*

Rev. Christopher Emanuel Schultze was a son-in-law of Dr. Henry Melchior Muhlenberg, born in 1740 and died 1809. His son, John Andrew, was for several years Governor of Pennsylvania.

Another great obstacle in the formation of the General Synod was the unyielding adherance of the early Lutherans to the German language, while the synods and congregations composing the General Synods were predominently English.

The antipathy to English, on the one hand, and the anxiety to have English on the other, occasioned a violent struggle in the Philadelphia Congregation, of which Drs. Helmuth and Schmidt were the pastors. The advocates of English under the leadership of General Peter Muhlenberg insisted that a third pastor should be called, who would officiate in English. The feeling was intensified by the impression on the part of the opponents of the English, that Rev. H. A. Muhlenberg, afterwards pastor in Reading and minister to Austria, then completing his studies under Dr. Kunze, was to be the English pastor. At the election, Jan. 6, 1806, 1,400 votes were polled, the majority against the proposition being 130. Prior to this the controversy had been carried into the Ministerium, which at its meeting in Germantown in 1805, passed the resolution, that it "Must remain a German speaking Ministerium," and forbidding the introduction of any measure, "which would

necessitate the use of any other language, than the German in synodical session." The English speaking Lutherans then organized themselves into a congregation. This was the first exclusively English Lutheran Congregation in Pennsylvania. It was organized in Philadelphia, by Dr. Mayer, who ministered in the same church for upwards of half a century. *

In his "Retrospect of Lutheranism," Dr. Schmucker gives the following description of the state of the country during and succeeding the Revolutionary war:

"The struggle by which this glorious declaration of Independence was sustained and in which our forefathers took a distinguished part, was like every other war, detrimental to the religious prosperity of the community. Christianity is a religion of peace, and the tempest of war never fails to blast and scatter the leaves which are for the healing of nations. Hear the account of one of those venerable men, the Rev. Dr. Helmuth, just after General Gage had landed at Boston with 9,000 British troops, dated February 25th, 1775. 'Throughout the whole country great preparations for war are making, and almost every person is under arms. The ardor is indescribable which is manifested in these melancholy circumstances. If a hundred men are required, many more immediately offer, and are dissatisfied when all are not accepted. I know of no similar case in history. Neighborhoods concerning which it would have been expected, that years would be requisite to induce them voluntarily to take up arms, became strongly inclined for war, so soon as the battle of Lexington was known. Quakers and Menonists take part in the military exercises, and in great numbers renounce their former religious principles. The hoarse din of war is

* See Jacob's History, Page 328.

hourly heard in our streets. *The present disturbances inflict no small injury on religion.* Every body is constantly on the alert, anxious, like the ancient Athenians, to hear the news, and amid the mass of news the hearts of men are, alas, closed against the good old word of God. The Lord is chastising the people, but they do not feel it. Those who appear to be distant from danger are unconcerned; and those whom calamity has overtaken are enraged and meditating vengeance. In the American army there are many clergymen, who serve both as chaplains and as officers. I myself know two, one of whom is a Colonel and the other a Captain. The whole country is in a perfect enthusiasm for liberty. The whole population, from New England to Georgia is of one mind and determined to risk life and all things in defence of liberty. The few who think differently are not permitted to utter their sentiments. In Philadelphia the English and German students are formed into military companies, wear uniform, and are exercised like regular troops. Would to God that men would once become as zealous and unanimous in asserting their spiritual liberty, as they are in vindicating their political freedom! *

"This melancholy state of things lasted upwards of seven years.—Many of the churches were destroyed throughout the land, and especially in New England. Zion's church, the largest in Philadelphia, was occupied as a hospital † by the British army in 1778, and the congregation for a season wholly expelled; and their other church, St. Michaels, which had been built 1743, the year after Muhlenberg's arrival, was used by the enemy as a garrison church, half of every Lord's day, the congregation having

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* Hallische Nachrichten p. 1367—8.

† Hallische Nachrichten p. 1408.

the use of it in the afternoon. During the ravages of this war, no regular reports were forwarded to Halle, and our acquaintance with the particulars of our history is necessarily circumscribed. Many, however, of the fathers of the church survived the revolutionary struggle, and remained in the field during the earlier part of this period; yet one by one they dropped off, and were received to their eternal rest. From the (Kirchenagende) 'Directory for Worship,' published in 1786, three years after the Independence of these United States was acknowledged by Britain and the war closed, we learn, that at that time our ministry in the Middle States embraced the following twenty-four persons: Henry Melchior Muhlenberg, D. D., senior of the ministerium, Nicolas Kurtz, his younger brother William Kurtz, Lewis Voigt, John Andrew Krug, Christian Imanuel Schultze, John George Bager, Just Christian Henry Helmuth, D. D., John Frederick Schmidt, John Christopher Kunze, D. D., Gotthilf, Henry Ernst Muhlenberg, D. D., Conrad Wildbahn, Jacob B. Buskirk, John Friderici, Christian Streit, John George Jung, Conrad Roeller, Jacob Georing, Daniel Schroeter, Daniel Lehman, Henry Moeller, Frederick Ernst, Frederick Valentine Melsheimer, and Daniel Kurtz, D. D.

"In addition to these, the following laborers, among many others, entered the field during the second period, and carried forward the work of the Lord: John Frederick Weinland, Frederick David Schaeffer, D. D., Wm. Carpenter, George Lochman, D. D., John George Schmucker, D. D., Christian Endress, D. D., Ernst L. Hazelius, D. D., Philip F. Mayer, D. D., John Bachman, D. D., John Ruthrauff, George Flohr, Paul Henkel, John Stauch, F. W. Geissenhainer, D. D., Augustus Wackerhagen, D. D., G. A. Lintner, D. D., G. B. Miller, D. D., Jno. Herbst, John Knosky, H. Muhlenberg, D. D., David F. Schaeffer, D. D.,

John Hecht, Jacob Miller, D. D., Ulrich, Baetis, Ernst, D. D., J. Becker, D. D., F. C. Schaeffer, D. D., J. P. Shindel, A. Reck, B. Kurtz, D. D.*

"The number of congregations and ministers was much increased during this period; but owing to the want of a suitable institution for their education and to other causes, the proportion of men destitute of a learned education was also augmented. Nor can it be denied, that, whether it is attributable to the unhallowed influence of the war, or to this and other causes in conjunction, the standard of piety in the churches was somewhat on the decline, especially in the latter part of this period. As the same remark is also applicable to other religious denominations of our land, the war of the Revolution and the war with England in 1812 were most probably its principal reason; for a general effect requires an equally general cause. With this cause co-operated another, almost as influential, the general and unprecedented facilities offered by our young and nascent country to accumulate deceitful riches, and to neglect the treasures in heaven; and also the less pious character of the late accessions made to our churches by emigration from Germany, then devastated and demoralized by the deadly poison of war."

In the minutes of the Maryland and Virginia Synod, held in Shepherdstown, Va., November, 1823, we find a petition from a meeting held in Baltimore, beseeching the Reverend Synod to send several of their brethren successively to preach in the English language. They state in their petition, that Lutherans have left, and others are wandering for the want of those doctrines and principles which they deem compatible with the Holy Scriptures, and the practice of their forefathers.

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* To which should be added S. S. Schmucker, D. D.

It was

"*Resolved*, that Synod approve of the intention of our brethren in Baltimore, to establish an English Evangelical Lutheran Church in that city, and sincerely wish them the divine blessing in their undertaking."

After discussion the yeas and nays were called for, and the result was as follows:

YEAS: Revs. Sackman, Benj. Kurtz, Koehler, Krauth, S. S. Schmucker, Schnee, Winter, Ruthrauf, Moeller; Messrs. Ebert, Esig, Rohrer, Weis, Jr.

NAYS: Rev. Mr. Haas, Messrs. Link, Paulus, Strayer, Feyry.

Thirteen yeas and five nays. The President, D. F. Schaeffer, had no vote, except there had been a tie. It was then

"*Resolved*, that any of our brethren, who officiate in the English language, may visit the petitioners according to their request; and it was further

Resolved, that under existing circumstances it is desirable, that brethren, who may visit Baltimore for the purpose above specified, to regulate their appointments so as to interfere as little as possible with the services performed in the German Lutheran Church, and that those who are at this time members of the German congregation, and may attach themselves to the contemplated English church, should not, for the present, withdraw their support from said congregation."

This was the beginning of the first English Lutheran congregation in Baltimore. Rev. J. G. Morris became its first pastor, and served it with marked ability and success for many years.

In regard to the design of the General Synod, and the withdrawal of the Pennsylvania Ministerium, Dr. Schmucker writes in his Dedication to the Church of the Redeemer, 1866: "The original design of the General Synod of our church, in this country, was to effect a fraternal union or

confederation, of limited and chiefly advisory powers, between all the Lutheran Synods then existing in our country. This object was also happily effected in the organization of that body in 1820, in regard to all those synods, except that of Ohio, which had not yet completed its connection with us in 1823. In that year the Pennsylvania Synod, after having attended a single meeting, withdrew from the union, not on account of any dissatisfaction with its principles, (for they expressly affirmed the contrary,) but because their congregations had listened to the misrepresentations of ignorance and prejudice, which were caught up and circulated in their congregations by political demagogues, for selfish purposes. The charges, forsooth, were, that the General Synod, the Bible Societies, Tract Societies, and Theological Seminaries were all parts of a secret scheme to unite church and state, and to introduce into our church in this country religious coercion, like that in the Fatherland. Thirty years afterwards the Pennsylvania Synod again united with the General Synod."

Dr. Morris represents the matter in his brusk manner thus: "A resolution was passed (at the meeting of the General Synod in Frederick, 1823) expressing deep regret that the Pennsylvanians were induced by peculiar circumstances to secede from the institution which they had aided in establishing.

"'The peculiar circumstances' were the prejudices of the congregations, and the fear entertained by some of the ministers, that the General Synod would exercise too much authority, and invade the rights of the districts; all of which was simple nonsense, and unworthy of the men who pretended to entertain these fears. The fact is, that some of those ministers were intimidated by the ravings of some fanatical foreigners, who made the simple people believe that their civil liberties were in peril, and that church and

state were about to be united through the agency of the Synod. Some of the ministers were afraid to assert their rights, lest they might lose their bread."

Dr. Jacobs gives the cause for the withdrawal of the Ministerium as follows:

"The withdrawal of the Ministerium of Pennsylvania was due to the fact that the leaders of the Synod were unable to overcome the opposition of the rural districts. A country school teacher, by the name of Carl Gock, published a small book, in which he excited the prejudices of the country people against the General Synod. The scheme was declared to be a plan of the ministers to tread the rights of the people under foot. An entire chapter was devoted to a picture of the despotism exercised by Romish priests in Europe, and a warning that the General Synod was attended with such perils. Another chapter dwells on the great evils of theological seminaries, and urges that the money of the people would be better spent in establishing elementary schools. All the proceedings of the General Synod, it was urged, will be English, and the rights of the German will be given away, because the lay delegates will not know what is transpiring. It will be an aristocratic spiritual congress. As to the expenses, who is to pay them? We farmers, collections upon collections, etc.*

"The country clergy from the beginning had not cared much for the General Synod, which had its chief advocates in Philadelphia, Harrisburg, York, Lancaster and Reading. While they had generally voted for it, they made no efforts, when the excitement against it arose among their people, to

* The writer becomes most eloquent in the apostrophe: "Spirit of Washington, appear from the spirit world, quicken in us the true sense of freedom, in order that the foundation thou hast laid we may defend, even with our blood." Jacobs' Church History p. 360.

instruct them, or withstand the current, but acquiesced and carried their demands to Synod.

"The form of opposition, however, was, that the General Synod interfered with the plans that had been projected for a closer union with the Reformed, and the establishment of a Lutheran Reformed theological seminary. Congregations in Lehigh County petitioned the Synod, *for this reason*, to 'return to the old order of things;' and the Synod, in the spirit of charity (?) towards its congregations, in order that nothing might interrupt the mutual fraternal love that subsisted between the brethren, consented, by a vote of seventy-two to nine,* to desert the child which it had brought into being."

The opposition to the General Synod was not confined to the laity; some of the prominent ministers of the Pennsylvania Ministerium were also opposed to it. An example of this is given in a biographical sketch of Rev. Jacob Miller, D. D., pastor of the Trinity Lutheran Church in Reading, by Dr. Hiester H. Muhlenberg: "Still another of his strong prejudices was to be seen in his opposition to the General Synod, which he looked upon as a mere scheme for religious and even political influence. Whether this view originated in mere distrust of the men, who were at the head of the enterprise, or in general views of human weakness, or both, I am not able to say. . . . . I have repeatedly argued this point with him, and could never even get him to agree to the expediency of the General Synod as a bond of closer union to our churches. Nothing, in his judgment, but similarity in religious faith and principles could be permanent."

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*The nine were Dr. G. Lochman, (J. G. Schmucker?) Revs. J. Herbst, B. Keller, C. T. Cruse and J. Schnee; and the lay delegates Barnitz of York, Stoever of Germantown, Schmeiser of Gettysburg, and Bohn of Berlin. Jacobs' History p. 361.

In 1839 a movement was made to have the Ministerium resume its connection with the General Synod, which will explain the foregoing:

"The vestry and congregation met in the church. The president of the vestry, Rev. Dr. Jacob Miller, informed the congregation that he was instructed by the Reverend Synod to take the vote of the congregation, whether they desired to join the General Synod, or to remain as they now are. The vote was taken and was unanimous against making a change. So testifies John Hanold, *Secretary*.

"Dr. Miller personally was opposed to the return of the Ministerium of Pennsylvania to the General Synod, and at the subsequent meeting of that body offered the resolution, that for the present it was not advisable, which was adopted by a vote of 33 to 28." *

We must not suppose, however, that Dr. Jacob Miller was the only minister in the Pennsylvania Ministerium who was opposed to the General Synod. It will be noticed that at the meeting of the Ministerium in Baltimore, 1819, where the initiatory steps were taken, the motion to form a general Synod was adopted by a vote of forty-two in favor, and eight against the organization. The names of the eight men who voted in the negative are not given, but they were doubtless influential members and Dr. Miller probably was one of them.

But opposition to the General Synod was found not only in the Ministerium of Pennsylvania. It had some warm friends and advocates in the New York Ministerium; but in the minutes of that body in the year 1822, we find that it was not thought expedient to send delegates "for the present." The year previous, the president had been requested to lay before the next Synod a circumstantial

* History of Trinity Church, Reading, Pa. Page 169

report concerning the decision, which he received from the different church councils, on the subject of a proposed union with the General Synod.

"The Secretary stated, that but few congregations had sent in their declarations concerning the General Synod; and that a majority of the few, who had expressed an opinion on the subject, had deemed the proposed plan inexpedient for the present."

OBJECTIONS OF THE SYNOD OF OHIO.

The Synod of Ohio presented eight objections against uniting with the General Synod. Among these were the following:

"The introduction of uniform hymn books and liturgies is contrary to Article VII of the Augsburg Confession;

"The freedom and parity of the ministry is infringed upon, since the delegates to the General Synod will usurp their rights;

"An act of incorporation will follow, and the resolutions will be enforced by the strong arm of the law;

"The Ministerium of Ohio must remain a German speaking body, and in the General Synod the English will soon prevail."*

How unreasonable these objections were! It is difficult to see how intelligent, sensible men could urge them; the Ohio Synod certainly has long since disowned them in theory and practice.

The New York Ministerium had assisted in forming the General Synod in 1820, but did not send delegates again till the ninth session, in Hagerstown, June 1837, seventeen years after. It seceded again in 1866–7, and became a part of the General Council.

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* Jacobs' History of the Lutheran Church, p. 159.

OPPOSITION FROM THE TENNESSEE SYNOD.

The most violent and persistent opposition to the organization of the General Synod, however, came from what was then called the Tennessee Conference. Their opposition was founded mainly on doctrinal grounds. In the year 1821 they appointed a committee, consisting of Adam Miller, David Henkel, Ambrose Henkel, and others, to "compile objections to the General Synod, and have them printed."

The Synod approved the objections compiled by the committee appointed at the previous year's session in opposition to the constitution of the General Synod. Their principal objections to the constitution of the General Synod seem to have been:

1. "That it was not sufficiently definitive on the Lutheran doctrine of the Sacraments.

2. "That it declared that Christ had given no special direction or order for the establishment of Church Government.

3. "That it maintained that the synods should be ruled by the majority."

From a German paper, published in Baltimore, June 25, 1823, the Tennesseeans heard that the Pennsylvania Ministerium had withdrawn its connection with the General Synod. In view of this fact, and in order to obtain desired information, they deemed it proper to submit the following inquiries to the Pennsylvania Ministerium. It will be noticed that some of the inquiries point to the Rationalism and the third one especially to the Socinianism of some of the members of the Pennsylvania Ministerium at that time:

1. "Do you believe, that Holy Baptism, administered with natural water, in the name of the Father, and of the Son, and of the Holy Ghost, effects the forgiveness of sins, delivers from death and the devil, and confers everlasting

salvation upon all who believe it, as the words and promises of God declare?

2. "Do you believe, that the true body and blood of Christ, under the form of bread and wine in the Holy Supper, are present, administered, and received? Do you also believe, that the unbelieving communicants receive in this Supper the body and blood of Christ, under the form of bread and wine?

"We do not ask whether the unbelievers obtain the forgiveness of their sins thereby, but whether they also receive the body and blood of Jesus in this Sacrament.

3. "Do you believe, that Jesus Christ, as true God and man in one person, should be worshipped?

4. "Is it right for the Evangelical Lutheran Church to unite with any religious organization that seeks to deny the doctrines of the Augsburg Confession and Luther's Catechism? Or is it right for Lutherans to go to the Holy Supper with such?

5. "Is your Synod to be henceforth ruled by a majority of the voters?

6. "Does your Synod intend still to adhere to the declaration, that Jesus Christ, the Great Head of his Church, has given no special direction or order for the establishment of Church Government, as it is declared in the Constitution of the General Synod?

"Your answers to these questions in writing, addressed to our Secretary, Rev. David Henkel, Lincolnton, Lincoln County, North Carolina, will be duly appreciated." *

The name of the German agitator, who influenced the members of the Pennsylvania Ministerium against the General Synod appears to have been Carl Gock. In 1823, he wrote a letter to the Tennessee Synod, in which he ex-

* We do not find, that the Ministerium ever made a reply, or paid any attention to these questions.—ED.

pressed himself dissatisfied with the General Synod, and stated, that he had reprinted the report of their committee, appointed to compile objections to the constitution of the General Synod, and circulated 1,200 copies.—*Hist. Tenn. Synod.*

Several letters from Pennsylvania were sent, requesting Rev. David Henkel to visit that state, and preach and vindicate the distinctive doctrines of the Lutheran Church. He was advised to go, and he finally agreed to do so.—*Hist. Tenn. Synod.*

Some time before the organization of the General Synod, a disruption of the North Carolina Synod occurred; differences of opinion had arisen among the members on the subject of denominational union, revivals of religion, and subscription to the Symbolical Books. We quote from the History of the Tennessee Synod, pages 13, 14:

"There were conflicts in the pulpit, in the congregation, and in the family. One of the leading ministers charged Rev. David Henkel with teaching doctrines contrary to the position of the Church. To defend himself against such unfounded charges, the latter appealed to a Latin copy of the Book of Concord, which he had in possession. That gave him a decided advantage, in some respects, in the estimation of many of the people, who were not willing to acquiesce in the extreme, latitudinarian views inculcated by the former. To counteract this increasing advantage, that minister called into question the correctness of these translations from the Latin. This proved disparaging for a while, but soon afterwards Rev. David Henkel happened to come across a German copy of the Book of Concord, at the residence of a German in South Carolina, with whom he spent a night or two. After much persuasion the German let him have the book. This he brought with him, rejoicing in his good fortune to get it, to North

Carolina. This he presented, to sustain the correctness of his translation made from the Latin copy of the Book of Concord. For, this the people could now understand for themselves, and finding that the translations from the Latin copy referred to, were correct, many members of the Church took a decided stand in favor of him and his positions, and faithfully defended him and his doctrines against the innovation and false doctrines of his opponents.

"The council of the congregation met, and after considering the matter, one of the elders, Captain John Stirewalt, father of the late Rev. Jacob Stirewalt, presented the Book of Concord to the minister, saying, 'We want to know whether you intend to preach according to this book in the future?' The minister hesitated and evaded, but being pressed, he raised the book up and brought it down on the table, saying, 'From this day henceforth, I will not; it is nothing but a controversial book.' Mr. Stirewalt then raised the book up, and brought it down on the table, saying, 'From this day henceforth, you won't be our preacher.'"

This was certainly a very summary, arbitrary and unjustifiable proceeding. It required the minister to conform his preaching of the gospel to the teachings of a book, which he had never read, perhaps never seen before.

The following extract from an Historical Address, by Rev. Geo. H. Cox, will give the reader an idea of the violence of feeling which agitated the church in the South, about the time of the organization of the General Synod. The address was delivered in St. John's congregation, Cabarras Co., N. C.:

"The third regular pastor was Rev. C. A. G. Storch, who served the congregation twenty-one years, from 1800 to 1821. During his administration were those terrible times when, in the church, father was pitted against son, mother against daughter, brother against brother, and friend

against friend; when anger and malice and hatred, and all the evil passions, seem to have run rampant, and which culminated in the organization of what is now known as the Tennessee Synod. But amid it all Pastor Storch stood untouched and unstained. I have yet to learn of one unkind criticism of him, though he was the most prominent and conspicuous man in the North Carolina Synod."—*Luth. Visitor.*

The Synod of North Carolina also changed the time of their meeting, and made it on August 26, 1819, in order that their delegates might be present in Baltimore at the initiatory steps for the organization of the General Synod on Trinity Sunday.

In the minutes of the North Carolina Synod, on May 28, 1820, we find the following: "Revs. Paul and Philip Henkel, together with candidate Bell and David Henkel, a former catechist, took possession of the church.

"As it was known, that the last two had separated themselves from us, and Paul Henkel no longer belonged to us, Philip Henkel was asked if he would unite with us, and submit to be governed by a majority of votes. He answered nothing.

"The Rev. Storch offered up a fervent prayer to the God of love, to again establish peace and harmony among us.

"Rev. Storch's offer, that we were inclined to forget everything, because mistakes have been made on both sides, and on the question, whether we would unite again, being put, they answered No! Because we did not preach Baptismal Regeneration, did not in the Holy Communion receive the elements as the true body and blood of the Lord, and that the plan for a General Synod was against the Augsburg Confession, that therefore they would not submit to a majority of votes. To put an end to David's

coarseness, it was resolved that Synod meet in the afternoon."

In 1819, some charges having been made against David Henkel, who was at that time (1819) a licentiate in the North Carolina Synod, he with a few others separated themselves from the Synod. The Secretary remarks, "Here Satan began his division among us . . . . he and others of his adherents came with Philip Henkel on Trinity Sunday to the church, where the convention of Synod was being held, and as the door was locked against them, Philip ordained his brother David and J. E. Bell under an oak tree! In this manner did they separate themselves from us."

At the next meeting of the Synod, this ordination under the oak tree was declared invalid.*

Subsequently Joseph Bell, who had also been ordained under the oak tree by Philip Henkel, reported himself as willing to unite with the Synod. He acknowledged, that he had been led astray contrary to his own conviction.

"On the question, whether the administered ordination was proper, it was considered invalid, according to the rules of all Christian denominations."—*Minutes of the N. C. Synod. Fages 40, 41, 42, 43.*

At the same meeting of the North Carolina Synod,

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* It is reported that the above named oak tree died the next year after the ordination had been performed. Some superstitious people then attributed its death to some baneful influence which proceeded from this irregular performance The tree was then cut down and sawed up into small pieces, which were widely distributed as relics. The writer saw one of these relics in the Historical Library at Gettysburg. It is a small block of wood about four inches long and two inches wide, smoothly planed, having a label pasted on one side. On this label is written, said to be in the handwriting of Prof. H. E. Jacobs, the following statement: "From the tree near Concord, N. C., beneath which David Henkel was ordained in 1819 (Trinity Sunday), and the rupture with the North Carolina Synod effected, leading to the formation of the Tennessee Synod. From Rev. S. L. Keller, Concord, N. C."

Rev. G. Shober presented his report as representative to the Pennsylvania Synod, which met in 1819 (in Baltimore). He reported that a plan had been agreed upon, which had been printed, setting forth how all Synods could join in one General Synod. The plan was considered, item by item, and the necessity of having a central union was admitted, even by those who were against this plan itself, and it was adopted by more than two-thirds majority.

"Hereupon two ministers and two lay delegates were elected according to the provisions of the plan, to meet with other representatives of other Synods this year in Hagerstown, Md., to unite with them in adopting a constitution, and in forming the General Synod."

Another obstacle to the formation of a union of the Lutherans in this country at that time, was a very general desire for a union of all Protestant denominations. In the Ministerium of Pennsylvania this project had been very strongly agitated. A book had been written by Revs. Probst and Jaeger in advocacy of a union between the Lutherans and Reformed. Negotiations had been carried on between the respective synods, but the effort failed. The subject of a union with other Protestant denominations was also proposed in Baltimore, at the meeting of the Ministerium, in 1819, where the organization of the General Synod was first agreed upon. But here also the proposition was not entertained.

In North Carolina and Virginia a union with the Episcopalians was proposed, with whom the Lutheran Church at that time stood in very peculiar relations. A remarkable illustration of this is given in the case of Rev. Johann P. G. Muhlenberg. After having pursued his theological studies under the tuition of Provost C. M. Wrangel, and been ordained in 1768, he received a call in 1772 to the pastorship in the Lutheran Church, in Woodstock, Va. In order

to accept this call, Muhlenberg was obliged to go to England and receive a new ordination, as the law of Vinginia required that the ministers should belong to the Episcopal Church. His ordination took place April 23, 1772, at the royal chapel of St. James, the bishop of London officiating.* †

The most active advocate of the General Synod, and one of its founders was Rev. Gottlieb Shober. He was the President of the General Synod when it met in Frederick, in 1825, and was on this account also very obnoxious to the members of the Tennessee Synod. He was born in Bethlehem, Pa., and in his 17th year became a member of the Moravian Church. He removed with his parents to Salem, N. C., a new settlement of Moravians, where he engaged successively in school teaching, mechanical and mercantile trade, built a paper mill (the first establishment of that kind south of the Potomac), and opened a book

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* Anderson's History, American Lutheran Biographies, page 540. If Muhlenberg had not enlisted in the army of the Revolutionary War, or had returned to his charge after the war, instead of devoting himself to politics, we might have had the boasted Apostolic Succession in the Lutheran Church of America.—ED.

† This regulation was changed after the Revolutionary War, and the Independence of the United States, when ministers of the Gospel in Virginia were no longer required to secure ordination from the hands of a bishop of the Church of England. This will appear from the following certificate:

"This shall certify to all whom it may concern, that at a court, held for Shenandoah County, on the 13th day of February, in the year one thousand eight hundred and twenty-one, Samuel S. Schmucker produced credentials of his ordination, and also of his being in regular communion with the Evangelical Lutheran Church, took the oath of allegiance to this commonwealth, and entered into bonds, as required by the act, reducing into one the several acts, to regulate the solemnization of marriages, prohibiting such as are incestuous, or otherwise unlawful; to prevent forcible and stolen marriages; and for punishment of the crime of bigamy; and that he is thereby authorized to celebrate the rights of matrimony agreeable to the forms and customs of said Church, between any persons, to him regularly applying therefor, within this state. Given under my hand and seal the day and year above written.

JACOB LANTZ. [Seal.]"

store, serving at the same time as postmaster. Subsequently he studied law, and was engaged for some years in the practice—being prompted to this chiefly by the desire to assist his Moravian brethren in the law-suits in which they were involved in respect to a portion of their property. He was also repeatedly elected to the state legislature, and was a prominent member of that body. During all this time Mr. Shober was living an eminently godly life, and endeavoring to make every employment in which he engaged, subservient to the cause of Christ, and the best interests of his fellowmen. At length, having passed his fiftieth year, and lost all relish for secular business, he resolved to devote what remained of his life to the ministry of the Gospel. Having determined to enter the ministry in connection with the Lutheran Church, he offered himself, in due time, to the North Carolina Synod, and was received with great joy. He was solemnly set apart for the work of the ministry, and immediately became pastor of the church in Salem, and several other churches in the neighborhood. Here he continued laboring with great zeal till a few years before his death, which occurred at Salem, the place of his residence, June 27, 1838. Just before his last illness, he said, with great cheerfulness, to one of his brethren, "When you hear of my death, you may be sure I have gone to my Savior."

Mr. Shober also took a deep interest in the establishment of a seminary for the training of young men for the ministry, and was appointed one of the first directors of the Theological Seminary at Gettysburg. In his last will and testament he left three thousand acres of land to the institution; and though the land did not increase in value, as the doner expected when the bequest was made, yet his act was an evidence of his deep interest in the institution.

Many of the earlier students in the Seminary at

Gettysburg will remember the sign in large letters on the door of the Reading Room, "*Shober Room*," the expense of furnishing which was contributed by Rev. Shober.

The only offense charged against Rev. Shober was that he was not a good Lutheran. Rev. Dr. Bernheim gives the following description of him in his History of the Lutheran Church in the Carolinas: "He was a man of decided opinions, unyielding in everything which he considered right, with a mind that knew no dissimulation, an ardent temper, and a character decidedly affirmative. . . . The lineaments of his countenance gave indication of a strong and active mind. He was one of the most active defenders of the General Synod, as he had also been prominent among its early founders. But Rev. Shober was no Lutheran, he was a member of the Moravian Church, and never disconnected himself from communion with the same, but lived and died as a member of that church. This information the writer has from his daughter, the widow of Bishop Herrman."

To this I remark, that Mr. Shober did not need to make much of a doctrinal change in coming from the Moravian to the Lutheran Church, for both denominations hold to the Augsburg Confession. Further, his communion with the Moravian Church could not have been of a very intimate nature, as the Moravians undertook to eject him from their colony in Salem, because he had joined the Lutheran Church, but he appealed to the highest authority in the Moravian Church, in Hernhut, and received permission by letter, that he might remain in Salem and continue his business, although he had joined the Lutheran Church, by which he had been ordained. This information I have from a verbal statement by Dr. D. J. Hauer, who was at that time a young minister, laboring in that part of the

country, was acquainted with the facts, and can vouch for their truth.

The best fruits of a Christian's faith are his works, and the best evidences of a man's Lutheranism are his love for the doctrines and usages of the Lutheran Church, and his labors and sacrifices for her defence and upbuilding. According to these tests no man has a better claim to be called a Lutheran than Rev. Gottlieb Shober.

The following extract from the minutes of the New York Ministerium, of 1823, will be interesting reading. It shows the unsuccessful attempt of the Episcopalians to annex the Lutheran Church in the South, and Mr. Shober's manly stand and courageous defense of the church of his choice:

"The beginning of Rev. President Shober's letter contains an expression of regret, at the propagation of false accounts concerning the late intercourse between the Lutheran Synod and the Episcopal Convention of North Carolina. The President alludes also to certain articles which have appeared in several religious journals, and to a communication under his official signature, which he had caused to be inserted in some Southern publications, in order to counteract the painful mis-statements which were made in various places.

"The '*Family Visitor*' and the '*Theological Repertory*,' among others, had published to the world, 'that the Episcopal and Lutheran churches had effected an honorable and Christian union;' and added: 'which places the Lutheran Church under the care and superintendance of the Episcopal authority of that diocese.'

"President Shober then remarks in substance: About seventeen years ago, a former Episcopalian layman was desirous to enter some ministry, and no Episcopal church being then known in North Carolina, except in sea-

ports, he applied to the Evangelical Lutheran Ministry for ordination; and, as our church was increasing, though the laborers were few, the ministers were glad to accept his services. He was born in Scotland, and cannot speak the German language. His name is Robert Johnson Miller. He was ordained by the Lutheran Ministry; but on his part he reserved at that time, that if ever the Episcopal Church should arise in this state, his ordination should be without prejudice to the membership of that church. Under this ordination he formed and served sundry congregations, and was at sundry times employed by our Synod as an itinerant preacher—and he was serviceable to our church for many years.

"Sometime ago the Episcopal church lifted up its head in this state, and when they had formed a convention under Bishop Moore, of Virginia, they called upon the Rev. Mr. Storch, the President and Senior of our church, to meet them in convention as one of their church. President Storch requested me to answer the invitation, which I did, and explained to them that the Evangelical Lutheran Church is independent of the Episcopal Church, and stated to them how our church was governed, etc., but invited them to preach in our churches, and thereby gather in their dispersed members in the western parts, which would be the way to form congregations among the English, for we then had but the above named English preacher among us!

"To this my statement and invitation, I received no answer. Two years afterwards I received a letter from R. J. Miller, mentioning that as he was invited by the Bishop to attend their convention, he had determined to unite with his original church, which he did; and by the minutes of their convention, the information is held forth, that Mr. Miller had appeared as deputy from the Lutheran Church, which, however, was not true, though he might have

received a sanction from one or two of his congregations. His appearance, as a deputy from the Lutheran Church, was unknown to our church as a body. Yet he was received as such, for purposes which afterwards appeared, and suffered himself to be ordained by the Bishop to priest's orders. Mr. Miller may have persuaded that Convention, that all the Lutheran ministers would come under their Bishop; and they elected and sent deputies to our next Synod, to treat of a union.

"We could not but exercise common politeness, and granted them a seat with us. A committee was appointed to converse with them about a union. They had found in private conversation that our Ministerium spurned the idea of accepting re-ordination, as whereby we should have disgraced our Church forever. They proposed no such thing when our committee met them, and offered, that if we sent deputies to their Convention, they should have seat and vote with them on all questions not relating to their church: in course of common politeness, we offered them the privilege to meet us on similar terms. Consequently this 'union,' concerning which they make much noise, is no more than a civil intercourse.

"Our Synod approved of this; their Convention did the same. We elected deputies to meet them at their next convention, but none attended. I made my excuse in writing. I could not perceive that a true Christian union was contemplated by the Episcopalians; for, when we invited the above mentioned Mr. Miller to commune with us, and thus to take a friendly leave of us, he refused, except he or some Episcopalian consecrated the elements! Now, although none of us had attended their succeeding convention, they elected deputies to meet us last year, and these according to agreement, took seat with us, but when we ordained, or administered the sacrament, they went out!

But, as their Convention was to meet this year in our centre, we elected deputies to meet them, which we did in Salisbury, and were treated genteelly, according to contract. I was one of the deputies. I was determined to find out how far their love extended, and motioned, that as we had given them the privilege of our churches, they should give us the same in theirs. This motion, although seconded by one of their own lay deputies, was refused to be minuted, and in friendly debate they told us to our faces that it could not be admitted, as our ordination was not valid! The conclusion was, that I withdrew my motion, but told them that we should retire to our former significancy. We on our part refused to commune with them; and on being questioned why we did so, I told them that as they had refused to commune with us, and did not invite us to preach as they had done in our Synod, cordiality was wanting. After this Convention our Synod met; when, without saying much, in order not to irritate their deputy, we declined electing deputies to their next Convention—of course the union is on the wane.

"This being the true situation of our Connection, I am surprised that honest Christian Ministers should propagate to the world, that we had come under the Episcopal superintendance of another Church, and were re-ordained by a Bishop! If it were the case, we should deserve to be disowned by our Church throughout the United States, with whom we desire to remain one body and soul, in brotherly affection and indissoluble union.

"Public use may be made of this letter, and I should wish the information in the printed communication aforementioned, to be widely diffused, so that all Christians may see, that the Evangelical Lutheran Church had not surrendered and will not surrender any of her rights and senior privileges; for, all Protestants have their origin in Luther.

"The Rev. President concludes his letter with the following expressions: 'Be pleased to salute your synod from me and the steadfast brethren in North Carolina. Commend us to their intercession at the Throne of Grace, that we may remain united in love and principle; and, may the Lord guide us all to his heavenly rest. This is the sincere prayer of your fellow laborer in a rough vineyard.

(*Signed*,) G. SHOBER, President.'"

Theological Seminary, Old Building.

CHAPTER NINTH.

1811—1826.

EFFORTS MADE TO ESTABLISH SEMINARIES—IN NORTH CAROLINA, 1811–1817—HARTWICK—PROF. HAZELIUS—PRO-SEMINARY BY SCHMUCKER—TROUBLES AS TO HIS LIFES WORK—FIRST STUDENTS—DR. MORRIS' ACCOUNT—PROCEEDINGS IN GENERAL SYNOD—PROFESSOR CHOSEN—DR. DIEHL'S ACCOUNT—CONSTITUTION—FUNDS CONTRIBUTED—SCHMUCKER'S DONATION—SCHMUCKER'S COLLECTION TOURS—KURTZ'S TOUR TO EUROPE—COLLECTIONS IN GERMANY—MORRIS' HISTORY OF THE SEMINARY—LOCATION OF THE SEMINARY—DR. KURTZ'S LETTER FROM LONDON.

THE THEOLOGICAL SEMINARIES.

The first ministers of the Lutheran Church in America came from Germany, principally from Halle. For the education of pastors in this country little private theological seminaries were conducted by prominent Lutheran ministers, in connection with their pastorates. Such schools were conducted by Drs. Helmuth and Schmidt, in Philadelphia, Dr. Lochman, Sr., in Harrisburg, and D. F. Schaeffer in Frederick.

The Swedish Lutherans formerly received their preachers from the Consistorium of Upsala; the king of Sweeden supported them, and was, therefore the first patron of the Lutheran Church in North America.

The German Lutherans were principally supplied with

preachers from Halle until the time of the Revolution, which was very expensive, and the means could be supplied only by contributions from Christian friends. This arrangement gradually ceased entirely. (In the years 1770–1786, only two more ministers were sent from Germany to Pennsylvania.) To send their sons to Germany, as Muhlenberg had sent his eldest son, F. A. Muhlenberg, was impossible for most of the pastors. There was, hence, no other way left than that some of the prominent ministers should privately instruct young candidates for the gospel ministry.

But toward the close of the eighteenth century efforts had already been made to establish classical schools and theological seminaries for the preparation of ministers in the Lutheran Church.

In the year 1773, Rev. Dr. Kunze, pastor of the Lutheran Church in Philadelphia, attempted to organize a German and Latin school. It was supported by voluntary contributions, especially from the Society for the Promotion of Christianity and useful knowledge among the Germans in America.

But it could not be sustained by private contributions. Dr. Kunze accepted a call to a professorship in Columbia College, New York, and the war of the revolution, which followed soon afterwards, put an end to it.

A more auspicious prospect was promised the Franklin College in 1787, in Lancaster, Pa. A considerable sum of money had been subscribed; the state legislature had conferred a charter and donated 10.000 acres of land. It was to be jointly owned and occupied by the Lutherans, Reformed and Moravians. Besides the usual college studies, theology was also to be taught; five professors were appointed with a salary of 200 pounds sterling each. But the plan failed, because there was no income from the land and the subscriptions were not paid. Many years later the

Reformed bought out the interest of the Lutherans, united their Mercersburg institutions with it, and have now a flourishing college and theological seminary at Lancaster.

In 1811, the North Carolina Synod proposed the establishment of a seminary for the education of young men for the ministry, and this was a subject of much discussion in their meetings; but in 1814 the report was made, that after mature deliberation it was found "that we are not in a position to form such an institution, and will not be, until our congregations be aroused to do everything possible to support our young candidates, to accomplish which our ministers are earnestly requested to do all they can."—*Min. N. C. Synod, Page 21.*

In 1817 Pastor Philip Henkel reported, that a small seminary had been begun by himself and Joseph E. Bell, in Green County, Tennessee, in which Hebrew, Greek, Latin, and the German and English languages were taught, and that Pastor Bell was the chief professor in it.

"On request, this seminary was accepted and adopted as our own Seminary, and as worthy of our encouragement and patronage (support) in the hope that under the blessing of the Lord, this small one may grow into a large one, in which many able ministers and missionaries may be trained. To aid the Seminary, money shall be collected in our churches next May. The same shall be turned over to the treasurer, who shall keep an account of all the benefactions."—*Minutes N. C. Synod.*

Some money had been collected for the support of this seminary, but it had not a successful career. Its two professors, Philip Henkel and Joseph E. Bell, had separated themselves from the North Carolina Synod and joined their fortunes with the Tennessee Conference, organized at that time. Consequently the North Carolina Synod refused to pay the money collected in their congregations for the

establishment of the institution. The little seminary therefore had to be abandoned, and candidates for the ministry continued to study under the instruction of pastors, which practice continued in the Tennessee Synod many years, even after a number of Lutheran theological seminaries had been established.

ORIGIN OF HARTWICK SEMINARY.

A pastor long associated with Muhlenberg, although not called for the Pennsylvania work, or by the authorities at Halle, was John Christopher Hartwig. He was a Thuringian, born in 1714, who had for a short time been connected with the institute of Dr. Callenberg in Hamburg, for the conversion of the Jews. He was called in 1745 to the pastorate of the churches along the Hudson, with Rhinebeck as the centre, and was ordained for the work in London by the two pastors of the Savoy Church, and the pastor of the Swedish Church. He was chaplain of a German regiment in the French and Indian war.

He visited Muhlenberg in 1747, acted for a time as a substitute for Brunnholtz during the latter's illness, and participated in the arbitration to settle the difficulties in the Raritan congregations, as well as in the organization of the Ministerium of Pennsylvania in 1748. He was a life long bachelor and noted for his eccentricities, and continued, until the close of his life, in 1796, his attachments and visits to the descendants of Muhlenberg, as he had previously done to their father. "Tradition tells, that the domestics dreaded his appearance, because of the excessively long prayers which he made at family worship."—*Jacobs, P. 224.*

When Hartwick died, July 16, 1796, his estate was left to found an institution for the education of pastors and missionaries, he having been especially interested in the neighboring North American Indians. Drs. Kunze and Hel-

muth were named as directors of the institution; but when the latter, on account of the distance, declined serving, Dr. Kunze, with the sole surviving executor, provided for the opening of the seminary in 1797. But the plan was a novel one. Dr. Kunze was constituted theological professor in New York, Rev. A. T. Braun of Albany was made the classical instructor in Albany, and Rev. J. F. Ernst was sent to Otsego County to occupy Hartwick's lands and teach the youngest pupils. Thus were established an embryo theological seminary in New York, a college in Albany, and a preparatory department where Hartwick Seminary now stands. . . . Rev. A. T. Braun succeeded to the place on the death of Dr. Kunze. The location was finally fixed in 1812, when the buildings were begun, and in 1815 Dr. E. L. Hazelius became principal and professor of theology. —*Jacobs' Hist., pp. 332, 333.*

"In 1815 Hartwick Seminary was opened with 19 students, the number growing within a few years to 44. Its first president was Dr Ernst Ludwig Hazelius, a man who brought to this country thorough German culture, eminently fitting him for an instructor. He was an earnest Christian . . . and instrumental, through his students, in putting an end to the sway of Rationalism in the New York Ministerium."—*Wolf.*

This institution he served with great ability for fifteen years, at the same time preaching every Sunday and acting as pastor of the village congregation.

"Mr. Hartwig was possessed of an estate consisting of a large quantity of land, which he left by will for the endowment of an institution, for the training up of young men to become missionaries among the Indians. The bequest, owing to certain circumstances, became the occasion of considerable difficulty, which was continued through quite a number of years. The seminary was finally located at

Hartwick, in Otsego County, N. Y., under a special charter obtained from the legislature."—*Sprague.*

In 1830 Hazelius accepted a call to the professorship of Biblical and Oriental Literature and the German Language, in the Theological Seminary at Gettysburg. His connection with this institution, however, was brief. He resigned his chair, much to the regret of the directors, in 1833, to accept a professorship in the Theological Seminary of the Synod of South Carolina, the vacancy having been occasioned by the lamented death of Professor Schwartz.

Dr. Hazelius continued his connection with the South Carolina Seminary until his death, February 20, 1853.

But Hartwick Seminary has kept on in its useful career and is now in a fair way to be established as a regular college, in connection with its theological department. It has received about $30,000 in a bequest, and the New York synods are making efforts to endow professorships.

In the year 1819 a committee of delegates from the Lutheran and Reformed churches met in Lancaster, Pa., in order to arrange for a union theological seminary. But this attempt also met with insuperable difficulties, and the plan had to be abandoned. This effort was made in the interest of an organic union between the Lutheran and Reformed churches in Pennsylvania.

Dr. Twesten makes the following comment on this subject in his pamphlet, published in Germany in the interest of Dr. Kurtz's agency in behalf of the Gettysburg Seminary: "When we consider what hindrances the union of the two confessions met with among us, where the government cast the weight of its influence in the scale, we can realize that in America these hindrances must be much greater. On the doctrine of the Lord's Supper they could have agreed. But the Lutherans objected to the Calvinistic doctrine of election, which at this time gained currency

among some of the Reformed ministers in America; and the Lutherans were reluctant to intrust the training of their future ministers to an institution where this dogma might possibly become prevalent."—*Twesten's Nachricht, p. 18.*

"The Reformed," says Twesten, "manifested more courage than the Lutherans, and ventured to take the establishment of a theological seminary into their own hands." In addition to collections among their own congregations in America, they also sent an agent to Germany, in the person of Rev. James Reily. Dr. De Wette published a pamphlet in advocacy of his cause, just as Twesten afterwards published and circulated one in Germany in advocacy of Dr. Kurtz's mission. It appears, from De Wette's publication, that Mr. Reily canvassed, not only in Reformed countries, such as Holland and Switzerland, but also in countries where the Lutheran confession prevails; namely, in the kingdom of Wurtemberg, "where he found the most friendly and liberal reception."—*Twesten, p. 18.*

Doubtless the example of the Reformed, and the success of Mr. Reily encouraged the Lutherans to send Rev. Benjamin Kurtz on a similar mission.

THE PRO-SEMINARY IN VIRGINIA.

Dr. Schmucker was an organizer and a teacher. After he had entered into the ministry, he had very earnest thoughts, as to what particular department of the Lord's work he should devote his life. The translation of Mosheim's Dogmatic, the translation of the work of Storr and Flatt, the founding of an Orphans' House and Publishing Establishment, like that of Francke in Halle, Germany, or the founding of a Theological Seminary, occupied his mind. He finally fixed upon the last of these institutions as the work of his life. His son, B. M., writes as follows:

"During this period he was much occupied with the

general interests of the church. He writes: 'When I left Princeton, there were three *pia desideria*, which were very near to my heart, for the welfare of our church: A Translation of some one eminent system of Lutheran Dogmatics, a Theological Seminary, and a College for the Lutheran Church.' He set himself to work to do what in him lay to meet these wants. At Princeton already he selected Mosheim's Elementa Theologiæ Dogmaticæ, which selection was warmly commended by his father, and by his intimate friend, Rev. F. C. Schaeffer, of New York. Dr. Koethe, of Allstaedt, near Jena, urged him to take Storr and Flatt, and Dr. Moses Stuart, of Andover, also strongly urged him to do so. He so decided, and translated, re-arranged, enlarged and published Storr and Flatt's 'Biblical Theology.'"

The work of preparation of students for the ministry he began in 1823, and during those years had six students, among whom was his old York pupil, John G. Morris.

The following extract from his diary will give the reader an idea of his state of mind about this time:

"For a week past I have been rather dejected, partly from the want of clear spiritual light to shine upon me, and comfort my heart, amid its sorrow, and partly from the unsettled state of my mind, as to future duty. Sometimes I think it is the will of God, that I should devote myself entirely to the education of youth, principally for the gospel ministry; then I desire to establish a Franckean Seminary. On these subjects I sometimes think so much, as really to become sick.

"*Tuesday, Dec. 9th, 1823.* This day, in reliance on the gracious aid of my heavenly Father, I commenced a course of theological instruction, after having matriculated the following young gentlemen as students:

JOHN MORRIS, of York, Pa., undergraduate of Dickinson College;

JOHN RECK, of Winchester, Va.;

PHILIP KLINE, of this county, near Woodstock; and

GEORGE SCHMUCKER, son of my Uncle Nicolas.

"They are all hopefully pious and promising young men. O that God would enlighten my mind, and grant me grace to lead them into all the necessary truths, which shall qualify them for being eminently useful in the church.

"I prepared a 'Plan' of the course of theological study, and Christian deportment, which I read to them, explained, and required each one solemnly to promise, in reliance on divine aid, faithfully to observe. This 'Plan' I leave with them in their recitation room, for their daily perusal."

Dr. Morris gives an account of this little school of the prophets in his characteristic style. We quote it in his own words and leave the readers to form their own judgment:

"After he had been settled there several years, he conceived the idea of establishing a sort of Pro-Seminary. This was in 1823, and it gradually led to the founding of the schools we now have at Gettysburg. Here, the second time, I became the pupil of S. S. Schmucker. There were five other young men who constituted the class, and a miscellaneous crowd it was. I mean that we were in every stage of preparation; one was a college graduate, another could spell but a few words of the Greek Testament, and a few others had the same difficulty with English. But they were all trained to be useful men. This mode of teaching was not very systematic, and we toddled along after a very remarkable fashion.

"Our teacher was at that time engaged in translating the Theology of Storr and Flatt, which was published at Andover, and which reached a second edition. He was a most untiring worker, and, being a widower, he had not the cares of a household, not even taking his meals in the parsonage. He thus devoted *his whole time* to his books. I

never knew him to take a walk or do anything else for mere exercise. He did not seem to require it; at least I never knew him to suffer from severe confinement to head work. He had no visitors to annoy him, and was very impatient of intruders. His study was in a remote part of the house from ours, and I do not think one of us darkened the door of that sacro-sanctum once in a month. So neither did he ever enter our workshop, except once a day at recitation. He had no time for social intercourse, and we had none to hear a lecture on propriety."—*Fifty Years in the Ministry, pp. 127, 128.*

His son, B. M., writes in the College Book:

"The energies of his whole life were devoted pre-eminently to the preparation of candidates for the ministry. This was, from his entrance into the ministry, the work to which he believed himself to be called. He began with one student in 1822, and soon others gathered around him in the secluded village of New Market."

In the convention of the General Synod of 1825, a committee was appointed "to prepare a plan for the establishment of a theological seminary, who shall govern themselves by the instructions which shall be given by the Synod."

The chairman of this committee was Rev. S. S. Schmucker, who reported the next morning. The first resolution is as follows: "That the General Synod will forthwith commence, in the name of the Triune God, and in humble reliance on his aid, the establishment of a theological seminary, which shall be exclusively devoted to the glory of our divine Redeemer, Jesus Christ, who is God over all, blessed forever. And in this seminary shall be taught, in the German and English languages, the fundamental doctrines of the sacred Scriptures, as contained in the Augsburg Confession."

In the afternoon of the same day, the Synod proceeded to ballot for a professor, when Rev. S. S. Schmucker was elected—"unanimously, excepting one vote, which was given as a compliment to Rev. Dr. Geisenhainer, Sr., by his friend, Dr. Daniel Kurtz."

The following resolution was passed:

"*Resolved*, That the Professor be furnished with a dwelling and a salary of five hundred dollars for a current year, and that the Board of Directors fix his salary hereafter."

The professor-elect was instructed to prepare a constitution for the proposed seminary. The Constitution, which, with but few changes, is in force still, declares in Article I, as the design of the institution:

"To provide our churches with pastors, who sincerely believe and cordially approve of the doctrines of the Holy Scriptures, as they are fundamentally taught in the Augsburg Confession, and who will therefore teach them in opposition to Deists, Unitarians, Arians, Antinomians, and all other fundamental errorists."

Dr. Diehl gives the following account of its establishment:

"In 1820 there was no Lutheran Theological Seminary, except Hartwick, and it was far off and poorly organized. Candidates for the Lutheran ministry were under the necessity of repairing to the theological seminaries of other denominations, or putting themselves under the private instruction of eminent pastors. Very few went to foreign schools. A number had gone to Philadelphia, Harrisburg and Frederick.

"The talents and learning of young Schmucker, soon pointed him out as the man to teach candidates. At the first Synod he attended, after his settlement, 1821, the Synod placed a catechist and theological student, Mr. Kibler, of

North Carolina, under his tuition. Soon afterwards others sought his services. J. B. Reck, Samuel K. Hoshour, J. P Kline, J. G. Morris and others, found their way to New Market. A private theological school of higher repute, and promising larger dimensions, than any hitherto, was growing up in Shenandoah county, when the General Synod determined to establish a Seminary.

"When the plan had been adopted and the time had come for organizing the classes, nobody was surprised that upon the first ballot at the General Synod, 1825, for a professor of theology, Samuel S. Schmucker received every vote except one, given by Dr. Daniel Kurtz, for Dr. Geissenhainer, Sr., of New York Ministerium. Dr. Kurtz evidently intended it merely as a compliment to an old friend. So sensible a man as he knew, that as to fitness for the enterprise of founding a new Theological Seminary, there was no comparison between the accomplished young divine of New Market, and the aged German preacher, learned a man as he was. He could afford to pay his venerable friend this compliment, for he knew Schmucker would receive every vote except his own.

"Having attended to all the preliminary measures for the establishment of a Seminary, including the election of the professor, the General Synod (1825) proceeded to elect a Board of Directors; made arrangements to collect funds, and appointed a meeting for the Directors to decide the question of the location of the institution. Accordingly the Directors met at Hagerstown, March, 1826. Four towns had petitioned for the Seminary. While the claims of Hagerstown, Chambersburg and Frederick were duly considered, the Directors came to the conclusion that Gettysburg held forth the strongest inducements, making the largest pecuniary offers, and being more central to the whole body of the Lutheran church.

"Mr. Schmucker now resigned his pastoral care of the Shenandoah county congregations, and removed, during the summer of this year, from Virginia to Gettysburg. On the 5th of September, the Directors met at Gettysburg, to attend to the inaugural ceremonies.

"It was a great day for Gettysburg, that 5th of September, 1826. There was no little commotion in the community. The citizens were rejoicing, that their hitherto insignificant town was to be a great seat of learning, which would yet make their place famous. On the preceding evening, a number of strangers—eminent ministers of the gospel and others, had arrived, some by private conveyance and some by the stage coach. It was Tuesday, at 9:30 A. M., that a large number of persons gathered together in the Library room of the old brick building which had been the Gettysburg Academy, but was now given to the use of the Seminary of the Lutheran church. There were Directors of the Seminary. There was a number of Lutheran ministers, and a few of other names. There was also a crowd of citizens. They formed into line—Directors first, then ministers, then students, then citizens. The venerable Dr. J. G. Schmucker, of York, leaning on the arm of the manly form of David F. Schæffer, of Frederick, headed the procession. They moved in slow, solemn march to the Lutheran church, near the eastern end of the town. The house was filled with people from the town and from the country.

"In the church, the services were opened with an anthem by the choir. Rev. J. Grob then offered a prayer. Dr. J. G. Schmucker, President of the Board of Directors, preached an impressive sermon in the German language, from the text, 'The things that thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also,' (2 Tim. ii. 2). Then Rev. C.

P. Krauth offered a prayer. Rev. D. F. Schæffer now requested the new Professor to utter and subscribe the oath of office, which had been written by the Professor himself.

THE OATH OF INAUGURATION.

"Then, Mr. Schmucker, young in appearance, less than twenty-eight years of age, rose and spoke in solemn tones these words: 'I solemnly declare in the presence of God and of the Directors of this Seminary, that I do *ex animo* believe the Scriptures of the Old and New Testament to be the inspired word of God, and the only perfect rule of faith and practice. I believe the Augsburg Confession, and the Catechisms of Luther to be a summary and just exhibition of the fundamental doctrines of the word of God. I declare that I approve of the general principles of church government, adopted by the Lutheran church in this country, and believe them to be consistent with the word of God. And I do solemnly promise not to teach anything, either directly or by insinuation, which shall appear to contradict, or to be in any degree more or less remote, inconsistent with the doctrines or principles avowed in this declaration. On the contrary I promise by the aid of God to vindicate and inculcate these doctrines and principles, in opposition to the views of Atheists, Deists, Jews, Socinians, Unitarians, Universalists, and all other errorists, while I remain Professor of this Seminary.'

"Rev. David F. Schæffer then ascended the pulpit and delivered a charge to the Professor. He said: 'You are entrusted with the care of young men who are designed for the ministry—who are to go forth as heralds of the Lord Jesus Christ, to become instruments of life or death to many. You are to instruct them in all things pertaining to an ambassador of the King of kings. Upon you it will depend largly whether they will become burning and shin-

ing lights or not. I charge you to remember your responsibility, and be faithful to God. Establish the students in the faith which distinguishes our church from others. Unity of sentiments on important matters of faith and discipline, among pastors of the same church, is indispensable. I object not to difference on subjects of minor importance between different denominations. The Church is more beautiful from such variety, as is a garden on account of its flowers being of various color. But every flower must be like all others of the same genus and species. Above all, ground our students well in the doctrine of the atonement. Dr. Gray says: 'Therefore be it known that Martin Luther, that only not inspired man, whom the Lord Jesus raised up with semi-apostolic unction to save his Church from annihilation, did maintain that the atonement made by the Son of God on Calvary, is competent to effect the salvation of mankind, and nothing is wanting to render it universally efficacious, but the sinner's faith.'"

"Then, at Mr. Schæffer's request, the students rose. The following young men stood up: Wm. Artz, Lewis Eichelberger, David Jacobs, Wm. Mœring, and Jonathan Oswald, all of Maryland; Daniel Heilig, J. G. Morris, D. P. Rosenmiller and N. G. Sharrets, of Pennsylvania; and Jacob Kempfer, of North Carolina. After an address of five minutes to these young men, Mr. Schæffer closed, and Professor Schmucker delivered his inaugural. He began by saying: 'The occasion on which we are assembled, is fraught with peculiar solemnity to him who now addresses you, and with deepest interest to the friends of Zion.'

"He announced his subject: 'Theological education with special reference to the ministry. Who are the proper subjects of ministerial education? What branches of science are entitled to their attention? What is the proper method of conducting this education?'

"Under these heads, he pointed out the requisite qualifications for the study of theology with a view to the ministry, the extensive range of learning desirable, and the advantages of a Theological Seminary, over the private instruction of pastors. The discourse was an able one of an hour's length. It was received with great favor. It was published and widely circulated.

"Such was the beginning of Mr. Schmucker's career as the head of the theological education of the church. The first year opened encouragingly. The catalogue for this year contains the names of twenty-three students, three seniors, eleven middle class, and nine juniors."

THE CONSTITUTION OF THE SEMINARY

was prepared by Mr. Schmucker, and printed in the German and English languages, in which the design of the institution is stated. Several things in this constitution are noteworthy, such as, "A professor may be impeached for fundamental errors in doctrine, morality, or inattention to duty, by a vote of two-thirds of the Directors."

"The Directors shall inspect the fidelity of the professors, as well in regard to doctrine, as the manner of teaching, devotedness to the Lutheran Church," etc.

"No person shall be elligible as Professor, who is not an ordained pastor of the Evangelical Lutheran Church, of high repute for piety and talents. And no one shall be elligible to the Professorship of Didactic and Polemic Theology, who has not officiated as pastor in the Church for at least five years."

"Every Professor must also publicly pronounce and take the oath of office."

"The Seminary shall be open to students of all Christian denominations, possessing the proper qualifications."

"Every student shall be expected to treat his teachers with the greatest deference and respect, and all persons

with civility. Cleanliness in dress and habits shall be observed by every student."

"All theological students shall board in commons, special cases excepted, of which the faculty shall take cognizance." *

THE ENDOWMENT OF THE SEMINARY.

The establishment of a theological seminary could not be accomplished by merely selecting the location, appointing a professor and adopting a Constitution. Buildings must be purchased or erected; the professor's salary must be provided for, a theological library collected, and money raised for the support of students. Professor Schmucker led off by subscribing $1,000 for the support of students in annual payment of $100, thus reducing his meagre salary of $500, to $400 a year. Then additional subscriptions were made by the following brethren:

Dr. J. G. Schmucker, York,	$100.00
Rev. J. Herbst, Gettysburg,	100.00
" J. G. Morris, Baltimore,	100.00
Dr. D. Kurtz, Baltimore,	50.00
" D. F. Schæffer, Frederick,	50.00
" D. M'Conachy, Gettysburg,	50.00
" A. Reck, Middletown, Md.,	50.00
" B. Keller, Carlisle,	50.00
" J. Sherer, North Carolina,	50.00

and a number of others, smaller sums. Rev. G. Shober, of North Carolina, donated 2,433 acres of land to the Seminary, but it seems, that very little benefit was ever realized from this munificent donation.

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* Formerly the students all ate at a large table in the basement in a large dining-room. The basement in the old Seminary building also contained a kitchen and several private rooms for the steward and his family.—ED.

The following manuscript in Dr. Schmucker's own hand writing explains the nature and condition of his donation. It may justly be regarded as the nucleus of the Parent Educational Society, which afterwards assisted so many young men in their preparation for the ministry, and became such a blessing to the church :

DONATION OF $1,000 TO THE CAUSE OF BENEFICIARY EDUCATION, TO POOR AND TALENTED AND PIOUS CANDIDATES FOR THE MINISTRY, IN THE INSTITUTION OF THIS PLACE.

" I. Feeling, as I trust, a sincere desire of promoting the kingdom of my divine and blessed Redeemer, not only by devoting to his service my time and personal efforts, but also by appropriating to the same purpose a portion of that earthly substance which God has entrusted to me; and believing that no part of God's church stands in greater need than that with which I am now immediately connected, and believing that the assisting of pious young men of good talents in becoming qualified for the holy ministry is one of the most direct methods of promoting the kingdom of our blessed Redeemer : I hereby, as a private offering to the Lord, obligate myself to pay to the Directors of the Theological Seminary at Gettysburg and their successors, in annual payments of 100 dollars, for ten years (if my life is thus long spared) amounting to the sum of $1,000, the first of which is hereby paid, and each successive installment due at the spring meeting of the board, to be applied to aid young men of undoubted piety and good talents in preparing for the gospel ministry in this institution, and with a view to laboring in the Lutheran Church.

" II. The conditions on which this money is to be advanced to young men by the Directors, shall be as follows : it is to be loaned upon the individual's giving to the

treasurer of the Board his note with security, if he can conveniently obtain it. The sums loaned to any one individual shall not exceed his actual necessities and in no case exceed 60 dollars per annum.

"III. The selection of beneficiaries I reserve to myself during my life, after which it shall forever be vested in the Board of Directors.

"IV. The moneys lent to any individual shall not bear interest until the time when he has completed the regular course of theological studies, and shall be payable in annual gales of 100 dollars, the first due twelve months after the completion of his regular course of study.

"V. If any beneficiary shall be unable to pay the whole of each gale as it becomes due, the Directors shall indulge him so long as they believe his inability to be unavoidable by him, and his conduct is that of a faithful minister of Christ.

"VI. If any individual, who has received aid from this fund, shall not devote himself to the work of the Gospel ministry, it shall be the duty of the Directors to require him, in a reasonable time, to refund all the money advanced to him with lawful interest from the time when it was lent.

"VII. If at any future time (which may God in mercy prevent) this institution should become so perverted, that a belief that the doctrines of the eternal and real divinity of the Redeemer, the doctrine that the atonement is general and in its nature equally applicable and acceptable to all men, the universality of divine aid or grace sufficient for salvation, and the real willingness of God to save all men, should no longer be required, either professedly or in reality, of the Professor of this institution, I hereby authorize my lawful heirs in any future generation to recover the amount of this donation and all its increase by interest, for their own proper, private use.

"VIII. I reserve the right of making any additional regulation or of changing any of these during my lifetime, but not of revoking the grant altogether or changing the object of it."

The Board passed the following resolution:

"*Resolved*, That the Board express their thanks to Prof. Schmucker for his liberal donation in founding the first scholarship of this institution for the purpose of aiding pious young men in preparing themselves for the Gospel ministry in the Seminary."

At an early period an association was formed among the students, called, "The Mechanical Society." The object of this society was, to spend two or three hours every day in mechanical labor, "which, while it will invigorate the body by healthful exercise, will also contribute to the financial support of its members."

The association was not of long continuance. The students now seek recreation by walking or athletic exercises. A gymnasium has lately been opened in the new Seminary building.

At a meeting of the West Pennsylvania Synod in York, a proposition was made, to raise a fund of $10,000 for the purpose of establishing a second professorship, by subscriptions of $100 each. Ten of these subscriptions were taken at once, and Professor Schmucker undertook a voluntary agency in New York and Philadelphia and obtained about $30,000.

In the Pastoral Address the Board also expresses its thanks for the continued liberality of our benefactos in Germany. Although several years had passed since Dr. Kurtz's return, the stream of German liberality still flowed. Several boxes of books were received, and the institution had then the largest theological library in this country—more than 6,000 volumes.

Says Dr. Diehl: "Dr. Schmucker rendered important services to the institution, by procuring contributions. His extensive acquaintance with influential ministers of other denominations opened the door to large and wealthy congregations. He was so favorably known as an active participant, and warm friend of the great national religious societies, that he obtained funds from the American Education Society, for the support of Gettysburg beneficiary students. He visited Philadelphia, New York, and new England, and laid the wants of the Seminary before wealthy Presbyterian and Congregational churches, and obtained contributions amounting to $15,000."

In canvassing Philadelphia he wrote, "My solicitations have been directed chiefly to members of the Lutheran Church, whom I found to be wealthy, liberal and generous people."

In 1826 Rev. Benjamin Kurtz was appointed by the Board to go to Germany and solicit donations and books for the Theological Seminary. He remained absent nearly two years, and brought home about $10,000 in money and a large number of books. While in Germany he received many courtesies from all classes of men, and secured extensive popularity as a plain and impressive preacher. Immense crowds everywhere attended the churches in which he officiated.

Two German pamphlets were printed and extensively circulated in Germany in advocacy of Kurtz's agency. The one in Hamburg by Dr. Twesten, (Professor of Theology and Philosophy in the University of Kiel) of 72 pages, and the other in Berlin, of 40 pages, (author not given), which attained a second edition. In these pamphlets the claims of the American Lutheran Church and her Theological Seminary were most eloquently and earnestly pleaded.

Dr. Twesten writes, "The General Synod could not

have selected a more worthy agent than Rev. Benjamin Kurtz, when true evangelical piety, an enlightened spirit, ardent enthusiasm for the church and unassuming humility characterize him, which must secure for him the kind reception, which we already owe to a sister church. These characteristics have won for him all hearts, and no doubt they will produce the same effect upon every one who learns to know him on his travels."

He then gives a brief biographical sketch of Dr. Kurtz.

The two principal inducements which Twesten held out in his pamphlet were, that the Lutherans who had emigrated to America might be retained in the Lutheran Church, and he argues that this could not be done, if the German language was not retained among them. He further argues, that the German language could not be permanently retained without a German theological seminary to train German ministers of the gospel. "Suppose for a moment,—which God forbid—that the Lutheran Church in America should die out . . . . . what would be the consequence? Would our Lutheran people go over to one of the English denominations, such as the Episcopalians, the Presbyterians, Unitarians or Methodists, and find among them a strengthening, wholesome spiritual food? By no means! The unavoidable difference in the languages would make this impossible with the most of them, and the others would lose the love of the divine word, if they must hear it proclaimed in a different language from their beloved German. . . . . The German language cannot be maintained (in America), without higher institutions of learning. Those, therefore, who love their mother tongue, and take an interest in maintaining and extending German art and culture, we hope will find an inducement to contribute liberally towards planting such a school in that distant part of the world."

So far Twesten. We see from the above, what mistaken views our German brethren have had, and to a great extent still have, in regard to the necessity of the German language for the perpetuity of the Lutheran Church. That which Twesten declared impossible; namely, that the youth of the church, as they become English, should go over to some English denomination, if they do not have the gospel preached in the language which they understand, has taken place in hundreds of thousands of cases. I have heard a German minister declare, "that in his opinion the distinctive doctrines of the Lutheran Church can be taught in their purity, only in the German language; and yet we hear so much in our day, of the "Poly-glot Lutheran Church."

Dr. Twesten copied the entire constitution of the Seminary in his German pamphlet, and makes this remarkable comment upon it. "Every one will be impressed with the genuine religious and evangelical spirit that pervades these statutes. One thing, however, might appear strange to us with our present prevailing views, and may even be objectionable to many; namely, the almost anxious adhesion to the doctrines of the Augsburg Confession. * It would not be the proper place here to enter into a general discussion of this subject. It is sufficient to remark, that in this respect also, that may be practicable and necessary in America, which would not be so with us." It will be remembered that this constitution was also composed by Dr. Schmucker.

Dr. Kurtz took with him the very highest kind of credentials. Besides the Officers of the General Synod, Revs. Gottlieb Schober, and D. F. Schaeffer, the following names of distinguished officials were added: John Gill,

*„Die faſt ängſtliche Fürſorge für die Erhaltung des in der Augsburgiſchen Confeſſion niedergelegten Lehrbegriffs."

Notary Public of Baltimore, Judge Jacob Bucher, Harrisburg, John Andrew Schulze, Governor of Pennsylvania, James Trimble, State Secretary of Pennsylvania, Honorable Henry Clay, Senator, Washington, D. C. Governor Schulze writes, that it affords him great pleasure to recommend Rev. Benjamin Kurtz, as a very worthy and deserving minister, who deserves the friendly reception of all pious people. "I have known him," says the Governor, "almost from childhood, and can therefore testify, with a clear conscience, of his good character and conduct."

In London he was kindly received by Rev. Dr. Steinkopf, pastor of the German Lutheran Congregation in that city. This congregation donated $75.00 to the Seminary, and from other persons he also received liberal contributions. Then he passed by ship to Hamburg, where his arrival was announced in the newspapers. He then visited Bremen and Luebeck. The ministers of Hamburg and Luebeck appealed publicly to their people for liberal contributions. In the city of Kiel the students of the university made up a purse. In Kopenhagen, their Majesties, the king and queen of Denmark granted him an audience, gave a royal contribution, and permitted collections to be held in the churches. In Sweden also and in the Russian provinces, as also in the cities of Petersburg, Riga and Dorpat, he received encouragement and contributions.

In Berlin he remained a longer time and received the royal permission to solicit contributions, and also preached before the king, and in the principal churches of the cities which he visited. From Berlin he went to Wittenberg, then visited Dresden, Leipzig, Halle, Magdeburg. In the kingdom of Wurtemberg he was cordially received and financially encouraged.

As stated above, the amount collected in money was $10,000, and about 6,000 books. Considering the length

of time required,—nearly two years,—the extensive advertising by means of pamphlets and church papers, pastors, recommendations, royal patronage and general collections over the greater part of Germany and Scandinavia, this seems to be a very small amount for so worthy an object and protracted efforts made. The church in this country very properly expressed its gratitude to our brethren in the Fatherland for their sympathy and contributions. We must remember, those were the days of small things, both in Europe and in America. The books were the most valuable part of the contribution; the most lasting also, for they occupy the larger part of space in the library even at the present time. Yet as regards money, Dr. Schmucker alone, during two or three vacations, collected more than two times as much from Lutherans in York and Philadelphia, and from Presbyterians and Congregationalists in New York and New England. From this small beginning the institution has been progressing in endowments, usefulness and influence, until now it has an endowment of over $100,000, four professors, two magnificent buildings and four professor's residences. See what the Lord hath done! Other similar institutions have sprung up in different parts of the country, which are the direct offspring of the seminary and college at Gettysburg. We append here an extract from

THE HISTORY OF THE THEOLOGICAL SEMINARY,

Prepared by Dr. J. G. Morris, by request of the Semi Centennial Committee, and read in Gettysburg, June 28th, 1876.

"Though frequently the subject of conversation, nothing further was attempted towards the establishment of a Seminary until the meeting held at Hagerstown, Sept. 22d, 1820, when the Constitution of the General Synod was adopted, at which time a Committee was appointed to draft

a plan of such a school. This Committee was composed of Rev. Drs. Lochman, of Harrisburg, Endress, of Lancaster, Pastors J. G. Schmucker, of York, F. W. Geisenhainer, of the State of New York, and Muhlenberg, of Reading. The Committee reported at the session of the General Synod held in Frederick, Md., on the 21st of October, 1821, that they could not devise a plan according to which a general theological seminary could be established, and recommended that the further consideration of this subject be postponed to an indefinite time. They were of opinion, however, that in the meantime preparations should be made, and suggested a mode of operation which was altogether impracticable, and which was adopted by no Synod in the whole church.

"The resolutions offered by this committee amounted to a virtual abandonment of the enterprise. Nothing was done at the General Synod of 1823, held at Frederick, relative to the subject; not even a resolution respecting it was passed. During this period, the brethren of the Synod of Maryland and Virginia held monthly conferences, at which interesting seasons the expediency of erecting an institution was frequently discussed, and in the interim a very extensive correspondence on the subject was carried on by the brethren. Various plans were suggested, but none finally adopted. It was within the bounds of this synod that the subject was revived after it had been virtually abandoned by the General Synod of 1821. From that time until 1824, the subject was the topic of frequent private conference, *but the first step publicly taken to revive it was by Rev. S. S. Schmucker,* of New Market, Va., in a sermon delivered before the Synod of Maryland and Virginia, held at Middletown, Md., Oct. 17th, 1824, at which time he detailed the regulations of a private theological school he had opened at New Market, Va., and recommended the enlargement of

that school into a general institution for the church. Two months afterwards, under date of January 5th, 1825, Rev. Mr. Kurtz, of Hagerstown, wrote to Rev. Mr. Schmucker of New Market, and informed him that Prof. McClelland, of Dickinson College, had been in Hagerstown and told him that the trustees of that institution were anxious that the Lutheran Church should establish a Seminary at Carlisle, and would offer the same privileges which they had granted to the Reformed Church, except the use of a house for the professor. This plan he did not approve, but in the same letter proposed another, which had been laid before the monthly conference held at Martinsburg by the brethren on both sides of the Potomac, on Feb. 9th and 10th, 1825. * The plan was as follows: He proposed that the Seminary should be located at Hagerstown,—that he would make an arrangement with his congregations, that they should furnish their school house for a lecture room, and that the professor should preach for them occasionally and have charge of several country congregations. The *Pastor loci* was also to be professor. This plan was objected to on the ground that the synod alone was the proper body which should elect the professors, but that by this plan they would elect themselves. At this conference it was resolved, that President D. F. Schaeffer, of Frederick, and Mr. Schmucker, Secretary of the Synod, should be requested to call a special meeting of the Synod of Maryland and Virginia to consider this subject. Mr. Schaeffer, with great wisdom, as the sequel proved, refused to call a synod, and advised more deliberation in the matter. At the regular meeting in the fall, held at Hagerstown, Oct. 23, 1825, Messrs. Schmucker, Krauth, of Martinsburg, and B.

* This conference was composed of Rev. Messrs. Kurtz, Krauth, F. Ruthrauff and Winter—a collection taken up which amounted to six or seven dollars, was the first money ever contributed to this object.

Kurtz, were appointed a committee to draft a plan for the immediate establishment of a Theological Seminary, and reported that which, with the additional articles, was subsequently adopted by the General Synod.*

"On Nov. 7th, 1825, the General Synod convened at Frederick, Md., when it was resolved that the Revs. B. Kurtz, J. Herbst, S. S. Schmucker, B. Keller, and Messrs. Harry and Hauptman be a committee to prepare a plan for the establishment of a Theological Seminary, and that they govern themselves by the instructions which shall be given by this synod. On the following morning (Tuesday, Nov. 8,) the committee reported a plan, which, having been discussed and amended, was adopted. It was at the same time resolved 'that agents be sent throughout the United States by the officers of the General Synod, to solicit contributions for the support of the Seminary; that it be earnestly recommended to the ministers of our several synods to afford said agents every possible aid, and that the Board of Directors pay the necessary expenses of such agents.' The following agents were appointed by the synod: Rev. Dr. Lochman, Dr. Endress, Dr. Muhlenberg, and Rev. C. R. Demme, for the Synod of East Pennsylvania; Rev. Dr. Schmucker, Rev. J. Herbst, and B. Keller, for West Pennsylvania; Rev. Mr. Stauch, J. Steck, for Ohio and Indiana; Rev. Dr. P. Mayer, Rev. Messrs. Geisenhainer, F. C. Schaeffer and Lintner, for the Synod of New York; Rev. S. S. Schmucker, for Philadelphia and the Eastern States; Rev. Messrs. A. Reck, Meyerhoeffer and Krauth, for Virginia; Rev. Messrs. B. Kurtz, H. Graber, Ruthrauff, and Little, for Maryland; Rev. W. Jenkins, for Tennesse; Rev. Messrs. Sherer and J. Reck,

* This plan, as also the additional articles, was drawn up by Rev. S. S. Schmucker.

for North Carolina; Rev. Messrs. Bachman and Dreher, for South Carolina.

"It was further resolved, 'that an agent, furnished with ample testimonials by the President and Secretary of the General Synod, be forthwith sent to Europe, to solicit contributions of money and books for the benefit of the Seminary, and that our beloved and reverend brother, Benjamin Kurtz, be this agent.' Mr. Kurtz accepted the appointment of agent to Europe, and the happy results of his operations in behalf of the Seminary among our transatlantic brethren, will be experienced as long as the institution exists. He was at the same time instructed to assure the brethren abroad, that their contributions should be appropriated to the support of a German professorship.

"The first Board of Directors was next elected, and the following persons chosen: From Pennsylvania, Dr. J. G. Schmucker, Rev. Messrs. J. Herbst and B. Keller,—Philip Smyser, of York, and Jacob Young, of Carlisle. From North Carolina, Rev. Messrs. Shober, Storch, and J. Walter,—Col. Barringer and Wm. Keck, Esq., of Guilford County. From Maryland, Dr. J. D. Kurtz, Rev. B. Kurtz, Rev. C. P. Krauth,—Mr. J. Harry and Mr. C. Mantz.

"According to Article 6 of the plan which was adopted, the first professor was to be elected by the General Synod, after which the Board of Directors shall forever have the exclusive right of electing additional professors and filling up vacancies. Agreeably to this, the synod went into an election, when the Rev. Samuel S. Schmucker, of New Market, Va., was chosen Professor of Didactic Theology. A committee appointed to wait upon the professor elect and inform him of his election, reported that he had declared his acceptance of the office entrusted to him. The low salary of $500 for the current year was voted the professor, but this was owing to the fact that there were as yet

no funds in the treasury, and the whole scheme was only a doubtful experiment. Before the funds collectable were available, the several synods in connection with the General Synod, contributed out of their own treasuries towards the support of the professor; the Synod of West Pennsylvania contributing $150, and the Synod of Maryland and Virginia an equal sum. So small, so inauspicious was the commencement of our Seminary. But the hand of an overruling and merciful Providence has conducted us hitherto, and smiled upon the efforts of his servants to rear a theological school for his own glory and the welfare of men.

"The wishes of the brethren had now been accomplished—their ardent expectations were realized,—they had long sighed, and lamented and prayed and hesitated—now in the Providence of God an institution was founded, and every one rejoiced in the glorious prospect which the Church had before her.

"On the 2nd of March, 1826, the Board of Directors met for the first time according to appointment, at Hagerstown, at which were present Dr. Schmucker, J. Herbst, B. Keller, B. Kurtz, C. P. Krauth, clerical, and Philip Smyser, Jacob Young, J. Harry and Cyrus Mantz, lay members. Dr. J. G. Schmucker was elected President, and C. P. Krauth, Secretary.

"The attention of the board was called to the performance of a very serious and delicate duty, *that of the location of the Seminary*. In determining this difficult subject, they felt their high responsibility, well knowing that its favorable location would have a very important bearing upon its general utility. The following proposals were made:

"1. Hagerstown offered $6,635 in money, the payment of which was pledged.

"2. Carlisle proposed to give $2,000 in money, a

house for the professor to reside in for five years, and $3,000 towards erecting a building for the Seminary. In addition to this they proposed to give a lot to the Seminary,—if a proposition of the Trustees of Dickinson College be not accepted.

"The Trustees of Dickinson College offered the use of a room in the college edifice for the lectures of the professor—a lot of ground one hundred feet square, convenient and eligible, situated in the college square—the use of the college library to the students—gratuitous access to the lectures of the Principal, and Professors of Moral Philosophy, Natural Theology, Political Economy and Necessity and Evidence of Divine Revelation—on condition that the Professor of the Theological Seminary should act as a member of the Faculty and as Professor of Hebrew and Oriental Literature in the college.

"3. Gettysburg offered $7,000 in money, and the Trustees of the Academy guaranteed the use of that building, until suitable edifices are erected for the Seminary.

"These different propositions having been heard, the board proceeded to the location of the Seminary, it having been determined that a majority of the whole be necessary to a choice.

"After a long and interesting debate on the relative advantages of the places propsed, *Gettysburg*, upon the second ballot was the place selected. Thus a most important question was decided. It had excited much interest, but the final decision was unanimous."

"One consideration in locating the Seminary was its accessibility. It was desirable to have the institution located centrally in regard to the whole Lutheran Church, in a place that could be reached most conveniently by public highways. Gettysburg at that time exactly answered these conditions. It was the first and only theological

seminary in the Lutheran Church in America, (Hartwick perhaps excepted,) and it was designed for the whole church north and south, east and west. There were no railroads in the country at that time, but the best constructed turnpikes in the state centred in and passed through Gettysburg. These were the public thoroughfares from Baltimore and Philadelphia to Pittsburg. Daily stages ran on these roads and a large number of wagons transported goods and country produce from and to the cities.

After the railroads had been built through different parts of the state, objections were raised against our institutions on account of their inaccessibility, except by stage coach. Efforts were therefore made and loudly advocated at different times for the removal of the College and Seminary to Harrisburg, Lebanon, Baltimore or Washington. But these efforts have thus far failed. At this time, however, Gettysburg is amply accessible by railroad from every direction. The great and decisive battle between the Northern and Southeran Armies in Gettysburg during the late civil war, has given the place a world-wide reputation, and thousands of soldiers and citizens come every year to view the battlefield. The government also expends vast sums of money to lay out and beautify the grounds. At this time the general impression is, that the institutions are permanently located at Gettysburg.

"It was resolved that the Seminary commence its operations on the first Tuesday in September 1826, and that on that day the professor elect be inaugurated. Dr. J. G. Schmucker was appointed to deliver a sermon on the occasion, and Dr. Daniel Kurtz, a charge in the German language. Rev. D. F. Schaeffer, of Frederick, was appointed his alternate.

"Agreeably to the resolution of the board, a meeting

was held in Gettysburg on the first Tuesday of September, 1826. In the meantime the collectors appointed had been diligently attending to the duties assigned them, Mr. Kurtz had sailed for Europe, and preparations generally were making for the formal opening of the institution. The installation of Rev. S. S. Schmucker as professor of Christian Theology, took place according to appointment. An appropriate sermon was delivered on the occasion by Dr. Schmucker, Sen.; Rev. D. F. Schaeffer delivered the charge to the Professor after his solemn installation, which was immediately followed by the inaugural address of the Professor. All these exercises were performed in the presence of a large assembly, much impressed with the solemnity of the occasion. The students present were also addressed by Rev. Mr. Schaeffer. This was an important day in the history of the institution, and the high expectations which its feeble commencement permitted its founders to indulge, have never been disappointed.

"This was a period of painful anxiety and apprehension. The brethren had commenced an enterprise in which they were far from having the co-operation of the whole church. It was comparatively a few who undertook it, and they almost single-handed. They encountered difficulties, but they were surmounted; they were opposed by prejudice, but it was subdued; they had ignorance to contend against, but it was overcome. For a while the prospect was gloomy,—dark clouds, portentous of a direful storm, hung over them, but they were dispelled, and the sun of God's favor shone brilliantly upon them. They entered upon their labors, and pursued them with an untiring energy, and, at the end of eleven months, they had the satisfaction of seeing their first professor installed, a commencement made towards the establishment of a library, and the institution in successful operation. They recognized the benev-

olent hand of Providence in all these arrangements, and said with the Psalmist, 'The Lord has done great things for us, whereof we are glad.'

"The institution having been now regularly organized, the Professor immediately commenced his lectures with great zeal and ability. The following are the names of the first students who connected themselves with the school the first session: Wm. Artz, David Jacobs, Jonathan Oswald, David P. Rosenmiller, J. Kæmpffer, J. S. Galloway, Lewis Eichelberger, Henry Haverstick, Daniel Heilig, Benjamin Oehrle, N. R. Sharretts, George Yeager, S. D. Finckel, J. G. Morris. This number gradually increased, thus brightening the hopes of the directors. The extensive circulation of the addresses delivered at the inauguration of the professor made a deep and favorable impression upon the Lutheran community,—public confidence was secured, and promises of support and encouragement given from various quarters. They introduced the institution to the notice of other respectable denominations of our country, who rejoiced at its establishment, and extended to us the right hand of Christian fellowship.*

"It must, however, not be withheld that the Seminary did not find a friend and well-wisher in every man, and alas! not in every one who called himself Lutheran. Every benevolent enterprise has its opponents, and this is perhaps wisely ordained, that its friends may be more active and kept constantly on their guard. There is good reason to believe that some of the clergy in the North Eastern section of Pennsylvania secretly opposed the Seminary, and a few openly avowed their enmity to it. But their opposition did not materially injure it, and the prophecy was

* I heard Dr. Alexander, of Princeton, speak very favorably of it from his chair, and Dr. Green in his Review of Addresses, etc., mentions it in most exalted terms.

fulfilled, 'No weapon formed against Zion shall prosper, and every tongue that shall rise against her in judgment, shall be condemned.' Is. liv. 17.

"This is perhaps the most proper place to mention the European agency of the Rev. Benjamin Kurtz. It was observed above, that he was appointed to proceed to Europe to solicit subscriptions in money and books in behalf of the Seminary. He cheerfully accepted the appointment, and on April 1st, 1826, he embarked at New York for Liverpool, where he arrived after a voyage of twenty-one days. He received some contributions in England, but soon after departed for the continent, which was to be the principal field of his labors. He was generally received with a cordial welcome by our transatlantic brethren, and was eminently successful in the prosecution of his agency as viewed from the stand-point of that day. He visited almost every considerable Lutheran city, and won the esteem and gained the assistance of most of the church dignitaries, and other distinguished men. His preaching was attended by multitudes—he every where excited curiosity, and was treated with the most cordial respect. His agency was something so new and so interesting—his home was so distant, as it was then considered—his behavior so humble and conciliating—and his preaching so scriptural, that he attracted the favorable attention of thousands and left an impression which that generation will never forget. His representations of the church in America awakened an earnest zeal in the bosoms of the pious, and their benefactions towards her will be remembered as long as she exists. Too much cannot be said in praise of the generosity of our transatlantic brethren. Our mission to them was productive of many collateral advantages. The churches in America and Germany became acquainted with each other —the cords of fraternal affection were more tightly drawn

—an extensive correspondence was established, and many other advantages resulted from it, which are inestimable. Even after the return of Mr. Kurtz, they afforded joyful proof of their continued liberality. By their munificence the library was increased to four or five thousand volumes, and the funds received an addition of about $8,000. After an absence of twenty-two months, Mr. Kurtz returned to his native country.

"The church rejoiced that so faithful a laborer was restored to her bosom in health, after having endured so many privations and exercised so much self-denial. It was not expected that all the professed friends of Zion and Lutheranism, either in America or Europe, would regard this mission in a favorable light. Several clergymen and laymen in this country openly censured the measure, but they had taken no part in the establishment and support of the Seminary. In Europe some opposed it, and the result of it was the appearance of a work, which was received in this country in 1829, purporting to be 'Directions to Emigrants to the United States.' The author of this contemptible publication was a certain Dr. Braunschweig, who had been in the United States and was admitted into the Synod of Pennsylvania. His unministerial behavior subjected him to the public censure of the president of that body. He soon after returned to Germany, and vented his spleen against the men upon whose hospitality he lived, but of whose confidence his subsequent immoral conduct proved him unworthy. In his book he labors hard to prejudice his countrymen against the Seminary by misrepresentations and gross calumny. He makes certain statements part true, part false, which he never could have ascertained, but from the correspondence of certain opponents of the institution on this side of the Atlantic. Apprehending mischievous results to flow from this tissue of

slanders, the board, in 1830, resolved to answer it. In April, 1831, the reply, written by Dr. Hazelius, was sent to Europe.

"At this meeting of the board, *i. e.*, September, 1826, a committee, Dr. Schmucker, Mr. Herbst and C. A. Barnitz, Esq., was appointed to petition the Legislature of Pennsylvania, to incorporate the Seminary. This was attended with much difficulty, inasmuch as that body was then opposed to chartering religious institutions. It was, however, accomplished by the dexterity and influence of those representatives who felt an interest in the subject, and at the next meeting of the directors, the committee had the satisfaction of reporting the performance of their duty and of delivering the charter.

"At this meeting of the board, which was the first held in Gettysburg, and only the second ever held, and but seven months after it was determined to locate the institution at Gettysburg, a committee appointed to examine into the state of the funds, reported that $17,513 had already been subscribed, of which only $1,674 had been collected. Messrs. Herbst and Benjamin Keller were at this meeting appointed as general solicitors for the Seminary, and at the next meeting a vote of thanks to these gentlemen was passed for their important services in enlarging the funds of the Seminary."

The following characterization of the course of study in the Seminary by Prof. H. Jacobs in his history of the Lutheran Church in America, (page 370) will surprise many of our readers who studied in the College and Seminary at Gettysburg:

"The Seminary course was very brief, and the teaching scarcely rose above, if it equalled, the standard of the better catechetical instruction. There was even a tendency to depreciate sacred learning, as relatively unimportant, and

to throw all stress upon devotional exercises. The teaching was hortatory instead of doctrinal, and no longer covered the full extent of revelation."—*Jacobs, p. 370.*

This is certainly a very unjust and untruthful characterization of the teaching and course of study in the theological Seminary at Gettysburg, and it must surprise any one acquainted with the facts to read such statements in a book that claims to be a veracious and impartial history. The professors in the seminary are acknowledged to have been learned and able teachers. For many years Schmucker, Hazelius, Krauth, Sr., and Hay, were the professors in the seminary, devoting their whole time to the duties of their profession. The assertion, therefore, that the combined labors of those three distinguished professors "scarcely rose above, if it equalled the standard of the better catechetical instruction," is an insult to those worthy men, and a slander on the institution.

True, the seminary course at that time was brief, only two years, but a catechetical course for young and mostly uneducated people, usually lasts only about three months.

That some of the instructions were hortatory and that stress was laid upon devotional exercises, is admitted; Dr. Schmucker desired, above all things, to prepare a pious ministry for the church, but it is not true that he depreciated sacred learning.

In this connection it may be in place to state, that there was a difference of opinion between Dr. Schmucker and the professors in college in regard to admitting students into the seminary. Dr. Schmucker favored the admission of married men, and unmarried ones advanced in years, and whose means were limited, without having completed their full course of college. The college professors, insisted on a full course in college without exception. This was one cause of antagonism against Dr. Schmucker, from

Theological Seminary, Gettysburg, Pa., New Building.

the president and faculty in college. I distinctly remember hearing Professor Jacobs, Sen., vehemently claiming, that if a candidate for the ministry could not take a full course in both institutions, it would be preferable to take a full course in college and omit the seminary course entirely.

The obstacles in the way of married men entering the seminary was one of the principal reasons, assigned by Dr. B. Kurtz, for the establishment of the Missionary Institute at Selin's Grove.

It is also ungrateful in Dr. Jacobs to write thus about his *Alma Mater*, considering the intimate relations in which both he and his father have stood to the institutions at Gettysburg. Prof. Michael Jacobs, the father, was a professor in Pennsylvania College from its very beginning, and when on account of infirmity he could no longer give instructions, he was retained as Emeritus Professor until the day of his death. Then Dr. H. Jacobs, the son, graduated in both institutions, and for a while was professor of Greek in the college, until he accepted a call to a professorship in Mt. Airy Seminary.

Dr. B. M. Schmucker, writes in quite a different spirit on this subject in the College Book:

"From 1826 to 1846, when he went for a few months to Europe, he had never rested. One generation of students after another had come, received careful instructions, been objects of anxious solicitude, and gone out into the work of the church. Over four hundred ministers went out from the seminary in his time; and a very large proportion of them had been moulded and taken shape under his training. More than any other man, he determined the position and influenced the activity of the ministers of the Synods, which are connected with Gettysburg. After nearly forty years of labor in the Seminary he resigned his professorship in 1864."

As a fitting conclusion to this brief history of the founding of the Seminary, we append Rev. B. Kurtz's letter from London. It reads like a romance and we know our readers will appreciate it. During his stay in London he was painfully embarrassed, because his bill of exchange, owing to some informal item, could not be negotiated, and for some days he was without funds and much distressed. After describing his forlorn condition and deep despondency, he thus proceeds in a letter to the *Lutheran Intelligencer*, of June, 1826:

"One morning, after having made my breakfast on a bowl of water and a small slice of dry bread, I took my hat and sallied forth into the street, and, without having any particular object in view, strolled about from street to street until I lost myself; but He who has numbered the hairs of our head directed my steps. I was wandering in Bishopsgate street when I observed crowds of people issuing from different quarters and entering a large building called the 'City of London Tavern.' Perceiving a young gentleman and lady walking arm-in-arm towards the tavern, I was emboldened, by the mildness and sweetness of their countenances, to inquire into the cause of the meeting, and was told, in the most friendly manner, that the great 'Sunday-School Union' was to hold its anniversary, and that there would be many interesting speeches delivered. My mind was for a moment diverted from the gloomy subject that had been harrassing it, and I immediately resolved to attend the meeting. But the house was crowded to overflowing, and I could get no farther than the door. After many fruitless attempts to gain admission, I resolved to withdraw, when that moment I espied a gentleman with a long staff in his hand and wearing a mark of authority upon his hat. I beckoned to him, and, telling him I was a minister of the gospel just arrived from North America, begged him to try

and procure a seat for me. He kindly interfered, and obtained a place for me on the platform which had been prepared for the accommodation of those who were to address the assembly.

"Here were about forty or fifty clergymen, a number of missionaries from different parts of the world, as well as nobility and members of the House of Parliament. I had not been here long before I was solicited to offer a resolution and support it with a speech. I declined, upon the ground of being entirely unprepared, and having come only with a view of being a spectator, etc.; but it was all to no purpose. I must rise and say something, and if it were only a few words on the state of the church and of Sunday-schools in the United States. Finally, after much persuasion, I consented, and, though I had not one distinct idea arranged in my mind when I rose to speak, yet my tongue seemed to be suddenly loosed, and I was blessed with a train of thought and flow of feeling and freedom of language which altogether astonished myself. I had not spoken five minutes until an hundred voices exclaimed, *hear him! hear him! hear him!* and then again there was such a clapping of hands and stamping of feet that I was several times obliged to be silent until the bursts of applause had subsided. It is in this way that the British teach and constrain their citizens, especially those who are young and timid, to become public and extemporaneous speakers. If they hear a single good idea they will give the speaker credit for it the moment it is uttered by a loud expression of their approbation. If they perceive him to be embarrassed they will immediately come to his aid, and kindly relieve him by applauding his attempt. If he acquits himself well the very welkin re-echoes their shouts. This, indeed, renders their public meetings boisterous, but also more diversified and less tedious than ours. And hence a British audience will

sit from 6 o'clock in the morning till 3 P. M., hearing and applauding public orators, without once manifesting a symptom of fatigue. And, whilst Americans would be gaping and yawning and sleeping, they will be acclaiming and cheering the orator; so that if he have one solitary latent spark of eloquence in his soul it will thus be called into action. When the gospel, however, is preached, they do not allow themselves such liberties, but observe the most respectful silence and solemnity. But I must return to my narrative. After the meeting was over a gentleman of respectable appearance approached me, and, laying his hand on my shoulder, said, in a most friendly manner, 'My brother, will you have the goodness, in your way home, to call at the house of Mr. S., in Cheapside, No. 2?" "I presume, sir," said I, "you are under a mistake. There is no acquaintance whatever between Mr. S. and myself. I am a stranger and know nobody. Probably it is some other person whom Mr. S. is desirous to see." "Is your name Mr. Kurtz, and are you from the United States?" "Yes, sir, you have mentioned my name and my country." "Then, sir," continued he, "you are the person whom Mr. S. is desirous to see." I immediately repaired to Cheapside, and entered the house of Mr. S. I was conducted up stairs into a splendid drawing room, where I beheld a gentleman seated on a magnificent sofa, and engaged in reading a book. Here the following dialogue ensued:

"*Myself.* I have taken the liberty, sir, to call on you at the request of a gentleman who is a stranger to me. I am apprehensive there must be a mistake; I beg you to pardon me if I am an intruder.

"*Mr. S.* I am extremely happy to see you, sir; my name is S. Will you do me the favor to be seated?

"*Self.* With pleasure, sir. It appears then my visit is not the result of a misunderstanding?

"*Mr. S.* By no means. I was very anxious to form an acquaintance with you; I beg you to forgive me for presuming so much on your goodness as to ask the favor of a visit. I attended the anniversary of the 'Sunday-School Union' to-day, heard you deliver a speech there, and was delighted to find that you entertain the very same views on the subjects that I do. This was the more gratifying as we are inhabitants of different hemispheres, and live at least one thousand leagues from one another. If you had spoken from the very impressions resting on my mind you could not have more entirely given utterance to my ideas.

"*Self.* Sir, it affords me much pleasure to learn that we coincide in the views which I endeavored to express at the meeting to-day.

"*Mr. S.* I understood with the sincerest regret that your bill of exchange has been protested, and I can well imagine how unpleasant the situation of a gentleman in a strange land, and in an expensive city, under such circumstances, must be. I beg you to do me the favor of accepting this (holding out to me a handful of gold) as a small evidence of my gratitude for the delight your excellent speech afforded me.

"*Self.* My dear sir, you are too kind. My bill has indeed been protested, but I still indulge the hope that it may yet be redeemed; and, in such an event, I should have to reproach myself for having received a present upon the mere supposition that my money had been lost.

"*Mr. S.* I wish most ardently you may not be disappointed in your hope; the times, however, are precarious, the issue is doubtful, and I entreat you to accept this small sum not as a present, but as a well merited reward.

"*Self.* Your disinterested benevolence quite overcomes me, yet it would not consist with my principles, under existing circumstances, to take advantage of it. But,

as I am almost out of money, I would thankfully accept of your offer as a loan, and will pledge you my word as a Christian that it shall be honestly refunded to you.

"*Mr. S.* I cannot lend you this money; but as I have also been informed that the object of your tour is to solicit donations for a Theological Seminary, and as I cordially approve of such institutions, and consider it the solemn duty of every Christian to support them to the utmost of his ability, you surely cannot object to receiving this trifling sum as my contribution.

"*Self.* Sir, I receive it with gratitude, and tender you the thanks of the church, whose agent I am.

"In the mean time a neatly dressed little man had made his appearance, and commenced taking my measure for a suit of clothes. Mr. S. hoped I would not object to this *measure*, and insisted on my submitting without saying a word. Having received an invitation to dine with Mr S. next day, I departed, *praising God and rejoicing on my way.*

"The next day I dined with him, and was treated by his pious and amiable family with every mark of attention and affection. In the course of the same day he sent me a fine and full suit of black clothes, which at that time my wardrobe loudly called for. During the residue of my stay in London I often visited and dined at the house of this gentleman, and spent some of my happiest hours with his family.

"My purse being now replenished, I immediately settled my account at my boarding house and paid off several other small debts I had contracted, and still had six or seven guineas * left. I now bade adieu to the dismal garret, and took boarding in a more comfortable house. Not

* A guinea is worth about five dollars of our currency.

long afterwards Dr. Steinkopff returned rather unexpectedly, and from this time forward my prospects became brighter from day to day. But I have carried out my letter to a tedious length, and I will, therefore, forbear for the present.

"I will only yet add, that when in Kiel, about six weeks afterwards, I received a letter from the excellent and amiable Mr. Jackson, Secretary of the British and Foreign Bible Society, communicating the agreeable intelligence that my bill of exchange had been honored, and that the money was in his hands, subject to my orders."

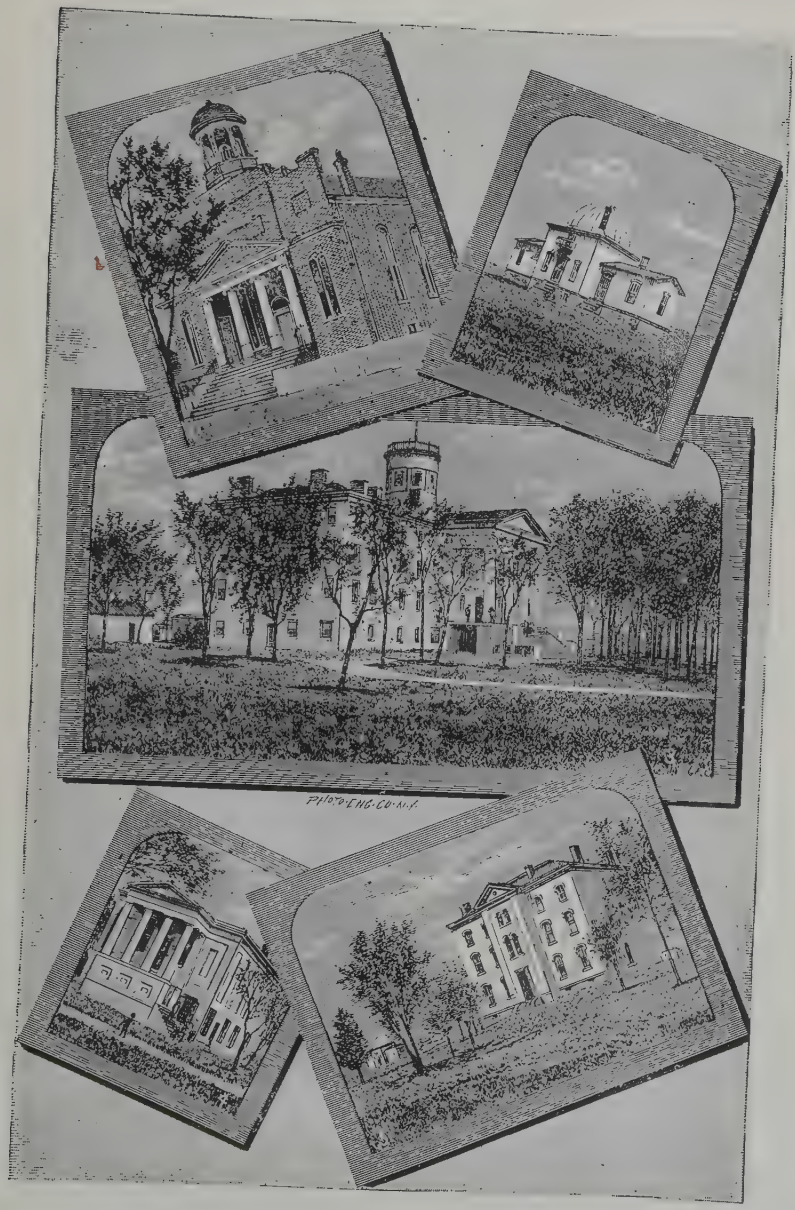
CHAPTER TENTH.

PENNSYLVANIA COLLEGE.

ORIGIN OF THE COLLEGE—NO LUTHERAN COLLEGE AT THAT TIME—LUTHERAN MAJORITY IN THE BOARD OF TRUSTEES —NOT SECTARIAN, BUT UNDER LUTHERAN CONTROL—GERMAN PROFESSORSHIP—THADDEUS STEVENS—DONATIONS BY THE STATE—PROF. SCHMUCKER'S AGENCY IN FOUNDING THE COLLEGE—ITS EARLY HISTORY—B. M. SCHMUCKER'S ACCOUNT—DR. DIEHL'S EULOGY—ARTICLES OF AGREEMENT.

The origin of the Pennsylvania College is marked by a relation very peculiar. Among the educational institutions of our country, there are numerous instances in which the work of a college has led to the organization of a theological seminary. But the cases are very few, if this does not stand absolutely alone, in which the order has been reversed, and a theological school has led to the founding of a college. However distinctly separate they became in their corporate capacity, the two institutions sprang up on the same spot, the instruction and exercises of the Seminary and the Gymnasium being conducted in the same building, till the former moved into its new edifice in the fall of 1832. But both the Preparatory School and the College arose out of the operations of the Seminary, and the leading enterprise and purpose of those who were working in it, or with it.

At the time of the organization of this institution there was no college in the state of Pennsylvania,—nor in the



PENNSYLVANIA COLLEGE, GETTYSBURG, PA.

1. College Church. 2. Astronomical Observatory. 3. Dormitory.
4. Gymnasium. 5. Preparatory Department.

United States of North America—under the auspices of the Lutheran Church. There was a wide field for the work of an institution for the higher education in this connection, and the organization of Pennsylvania College was called for by a large need, and the most inviting prospect of success. The prospect seemed at that time so encouraging as to induce the editor of the *Lutheran Observer*, Dr. B. Kurtz, to exclaim, "We expect in a very short time to see Gettysburg the Cambridge of Pennsylvania, with its academic halls crowded with orderly and diligent students." As was natural under the circumstances, and included in its design, the control or management of it was given to a Board of Trustees, a majority of whom were Lutherans. But though the institution was established under the auspices of the Lutheran Church, no religious condition is connected with the position of Patron or Trustee, the charter declaring, "At elections for patrons or trustees, or other officers, and in the reception of pupils, no person shall be rejected on account of his conscientious persuasion in matters of religion, provided he shall demean himself in a sober manner, and conform to the rules and regulations of the College." The institution is therefore non-sectarian, as are most American colleges, established under church auspices, the denominational relation expressing only the fact, that the college has been organized and is carried on under the special patronage of the Lutheran Church, and for the purpose of bearing part in the work of the higher Christian education.

No restriction is imposed by the charter in any way limiting the selection of Trustees to residents of the State, and from the first a considerable number have been from beyond its bounds. No control of the institution is in any way exercised by the State, or by any authority outside of the Board of Trustees.

As to instruction in particular studies, the act of incor-

poration contains but a single special requirement. This is, that in addition to the customary professorships in other colleges, "there shall be in this institution a *German Professorship*, the incumbent of which shall, in addition to such other duties as may be assigned him by the Board, instruct such young men as may resort to the institution for the purpose of becoming qualified to be teachers of those schools in which both German and English are to be taught."

Pennsylvania College was founded without any public grants of money, lands, or other property, depending on the personal contributions of its patrons and friends, and the encouragement and aid expected from the Church under whose auspices it was established. Subsequently, however, on application of the Board of Trustees, and chiefly through the disinterested and earnest exertions of Hon. Thaddeus Stevens, then a representative of Adams County in the State legislature, with the co-operation of other friends of education, an appropriation of $18,000 was obtained for the institution from the State. The act of appropriation, bearing the signature of Governor Wolfe, Feb. 6, 1834, granted the College $3,000 in June, 1834, and $3,000 annually thereafter for five years—on several conditions: *First*, that the first $3,000 should be applied exclusively to the purchase of a site and the erection of a building; *Second*, that the Trustees should cause gratuitous instruction to be given to fifteen young men annually, (if that number should apply from this commonwealth,) in the elementary branches of an English education, in such manner as the Trustees should deem best calculated to qualify them for teachers of common schools; and *Third*, that the Trustees should, on or before the first Monday of the following June, give security to the commonwealth, to the satisfaction of the Governor, to raise and appropriate a like sum to the

same object from other sources. The conditions were complied with.

By this aid and under an economical and vigorous management by the Board, as well as through the careful and thorough educational work of the faculty, the institution rapidly attained prosperity and honorable standing among the colleges of the State. Later additional aid was received from the State under the provisions of an act of the legislature, approved April 12, 1838. "To encourage the arts and sciences, promote the teaching of useful knowledge, and support the Colleges, Academies and Female Seminaries" within the Commonwealth, an appropriation of $1,000 annually, for ten years, was made to each of the Colleges and Universities, and smaller sums to institutions of inferior grade. This yearly grant was enjoyed by the College, in common with others of the State, for seven years, the last annual appropriation being reduced one-half by the act which repealed the law.

The following account of the founding of Pennsylvania College was recently found in manuscript in the Historical Library of the Theological Seminary. It appears to have been composed by Dr. Schmucker, and used in a lecture on the History of Pennsylvania College, by Leigh Baugher, brother of Prof. H. L. Baugher, D. D., and Principal of a classical school in Hanover, Pa. It gives the most detailed and yet precise history of the College and will be interesting to the readers, although it contains some repetitions of what has already been written above. It was furnished by Prof. Richard to the *College Mercury*, from which we copy:

EARLY HISTORY OF PENNSYLVANIA COLLEGE.

"This institution grew out of the Gymnasium, and that out of the Classical Department of the Theological Seminary at Gettysburg. This Seminary was established

by resolutions of the General Synod of the Lutheran Church in the United States, convened at Fredericktown, Md., Nov. 8, 1825, at which time Dr. S. S. Schmucker was elected its first professor. It went into operation Sept. 5, 1826. From the commencement of its operations the professors found the classical attainments of some of the students inadequate, as a necessary preparation for an elevated course of theological study. Accordingly, at the close of the first session, May 15, 1827, the professor called the attention of the Board of the Seminary to this fact, and made such statements as induced them to 'resolve themselves into an association to establish a classical school, as highly conducive to the welfare of the Seminary,' and to provide 'that their successors in the Theological Board should be their successors in the management of said Classical School.'

"They also 'appointed Professor Schmucker and Rev. Herbst, as a committee to make the necessary arrangements; and if it shall appear that the income of such a school would defray the attendant expenses, to carry these resolutions into effect.' Accordingly this committee appointed Mr. David Jacobs, A. B., one of the students of the Seminary, as teacher of the Classical School, and it went into operation with gradually improving prospects. Soon after, the County Academy, in which the instructions of the Seminary and Classical School were conducted, was to be sold by the sheriff for debt. Prof. Schmucker, regarding this as a suitable opportunity of procuring at a cheap rate a permanent building for the Classical School, consulted with the principal citizens of the place, and proposed, that as a good classical school is an object of importance to the literary and pecuniary interests of the town, to buy the Academy at the amount of the debt, if they would not bid it up, and obligated himself to apply it only to literary purposes,

and if the school should be abandoned, to give them the offer of the property again. To this they assented, and the parties entered into a written contract, dated Aug. 14, 1829. Accordingly, Prof. Schmucker bought the building on his own responsibility, at $1,100.

"Desirous of enlisting the interest of Lutheran ministers generally, and of affording them some advantages in the education of their sons, Prof. Schmucker resolved to form a distinct association, and divide the price of the building, $1,100, into stock of $50 per share, and sell it to his ministerial brethren. By the articles of association, the election of teachers and regulation of the plan of studies and discipline were confided to the professors and directors of the Theological Seminary, and the fiscal concerns of the association, the price of tuition, rent of rooms to the Theological Seminary; declaring dividends, if any, on the stock, were confided to a Board of Trustees elected by the stockholders from among their own number.

"After the adoption of this plan, Prof. Schmucker, on behalf of the trustees of this association, which he termed Gettysburg Gymnasium, prepared and published a circular, over his own signature, describing and recommending the school, and stating, 'It is under the immediate care of several very excellent and well qualified teachers, and under the general superintendence of Professor Schmucker.' The teachers at this time were Rev. David Jacobs, A. M., and Mr. M. Jacobs, A. B., who was appointed in April, 1829. The stockholders, who were all Lutheran ministers from three or four States, had the privilege of gratuious tuition for their sons. The results of this arrangement were very favorable. The number of students rapidly increased. In the fall of 1830, Nov. 4, the older teacher, Rev. D. Jacobs, departed this life, much regretted by all who knew him, and especially by the friends of the school. The Rev.

Henry L. Baugher, A. M., was selected to supply his place in April, 1831. From that time these two gentlemen, Drs. Baugher and Jacobs, have devoted themselves to the interests of this institution with the most gratifying success.

" As the number of students had rapidly increased, and it had long been the desire of Prof. Schmucker and of many other friends of the Lutheran Church, to have not only a Theological Seminary, but also a literary institution of the highest class, he resolved on making the effort to elevate the Gymnasium into a College by legislative action. Accordingly, he called a meeting of a half-dozen of the principal citizens of different denominations at the Bank in town, and invited their co-operation in the effort to obtain a charter from the Legislature for a college. *He informed them that the college he aimed at was to be un-sectarian in its instructions, but at the same time to be prevailingly under Lutheran influence and control.* The proposition of Dr. Schmucker was cordially received, and General T. C. Miller was appointed to accompany him to Harrisburg for the proposed purpose. Here Dr. Schmucker spent several weeks, on his own expense, in bringing the merits of the case before the individual members of the Legislature. By the aid of Gov. Wolfe, the distinguished friend of popular education, he also obtained permission of the House to address them in the Representative Hall, on the claims of the Germans in Pennsylvania to legislative sanction in the establishment of a college for the education of their Anglicised descendants. The earlier history of the Germanic nations in Europe was briefly sketched, and the patriotism, the integrity and industry of the Germans in our own State was presented in detail. The Hall was crowded by the members of Legislature, the Governor, and the heads of departments, as well as others of the most intelligent citizens of Harrisburg.

Brua Memorial Chapel, Pennsylvania College, Gettysburg, Pa.

"Dr. Schmucker also had petitions in behalf of his object printed at his own expense and addressed to some influential Lutheran minister or other friend, in about thirty counties of the State, requesting them to procure signatures belonging to both parties, and forward the petitions to the representatives of their county in the Legislature. He then drew up a charter for the new college, which was reported in the House, and in due time enacted into a law. Accordingly a charter was obtained in April, 1832, erecting Gettysburg Gymnasium into a College, under the style and title of "Pennsylvania College at Gettysburg," with all the powers and immunities usually conferred on similar institutions. As the funds were utterly inadequate to support a full faculty, being nothing more than the proceeds of tuition, the Trustees requested Drs. Schmucker and Hazelius to give some instruction gratuitously for one year in addition to their duties in the Theological Seminary, to which they consented. The Rev. J. H. Marsden, principal of the Female Seminary of the town, was engaged to devote a few hours in College to Mineralogy and Botany, and Professors Baugher and Jacobs devoted their entire time to the College. Thus organized, the Faculty stood thus: Dr. Schmucker, Intellectual and Moral Science; Dr. Hazelius, Latin Language and German Literature; Prof. Baugher, A. M., Greek Language and Belles Lettres; Prof. Jacobs, A. M., Natural Philosophy, Chemistry and Mathematics; Prof. Marsden, A. M., Mineralogy and Botany.

"The prospects of our College were now decidedly encouraging. What was most needed was funds, to enable the Trustees to erect a comfortable edifice, and to employ the entire time of additional professors, the chief burden of instruction having rested on Professors Baugher and Jacobs, both well qualified for their positions. At the request of a number of the friends of the College, Dr. Schmucker again

repaired to Harrisburg in 1833–4 for the purpose of obtaining an appropriation. In all their efforts to promote the establishment of this College, the friends of the institution had to contend against a strong and influential party at home, whose organ was the *Compiler*, one of the county papers. Even one of our own Representatives in the Legislature (Mr. Patterson) spoke and voted against our application on the ground of opposition to all legislative aid to Colleges. Dr. Schmucker therefore drew up an 'Address to the Citizens of Adams Co.,' and in conjunction with the signatures of seven other resident Trustees, published it in the other papers of the County, Nov. 8, 1833. Its object is to demonstrate that the College is not only a literary benefit to the County, but especially a source of large pecuniary gain to the citizens of all professions and that all should therefore favor an application to the Legislature for pecuniary aid. In the Legislature itself our cause was most ably advocated by our other Representative, Thaddeus Stevens, Esq., the distinguished champion of the free school system of Pennsylvania, and of education in every form.

"The funds for the Franklin Professorship were obtained with considerable difficulty. When Dr. Schmucker and Rev. B. Keller arrived at Lancaster in 1851 to attend as Lutheran Trustees the meeting of the Board, it was found that our Reformed brethren had been actively engaged through their agent, Rev. Bucher, Sen., in persuading the Lutheran Trustees of Lancaster City to assent to an arrangement by which the entire funds of Franklin College should be united with those of Marshall College and be controlled by that corporation, there being one Lutheran Professorship established in the institution. To this all the Trustees had assented except Dr. Baker. And it was only after much effort that Dr. Schmucker and Rev. Keller persuaded the Lutheran Trustees to abandon that plan and

agree to the transfer of the Lutheran Professorship to Pennsylvania College in Gettysburg, by giving us one-third of the funds of Franklin College. Dr. Schmucker drew up the articles of agreement which, being sanctioned by legislative action, effected this desirable end."

Rev. B. M. Schmucker, D. D., concludes a short sketch on "The Beginning of the College," from which we copy the following: "Until this time the Institution had depended on its tuition fees for support, and its income was very limited. The salaries in the time of the Academy and Gymnasium were but $400, 'if the income allowed.' The increase of students made enlarged buildings necessary. It was decided to seek aid from the Legislature. Prof. Schmucker again went to Harrisburg, and entered with vigor into the contest before the Legislature. Other colleges were pressing their claims. Dickinson, which had already received over $60,000, Washington, which had gotten $16,500, and 5000 acres of land, Jefferson with $20,000 before, Allegheny with $9,000 before, and especially Lafayette, which had receivad nothing as yet, were urging their claims. It was a stirring contest, and the representatives of Pennsylvania College did not allow its interest to suffer. By the aid of many friends, prominently Hon. Thaddeus Stevens, an appropriation of $3,000 a year for five years, was granted to begin with June 1834. It was decided, with the encouragement this aid afforded, to enlarge the faculty, and give form to the Institution by the election of a president. Professor C. P. Krauth was chosen at the spring meeting of the trustees in 1834. Thus ended the unofficial, but real presidency of Prof. S. S. Schmucker, and Pennsylvania College entered on the ever-widening sphere of honorable and useful work, for which he had done so much to prepare the way."

PROGRAMME OF THE FIRST COMMENCEMENT OF PENNSYLVANIA COLLEGE.

Wednesday, Sept. 17, 1834.

Music . . . . . By the Euterpian Band.

Prayer . . . . . By President Krauth,

Latin Salutatory . By William Smith of Georgetown, D. C.

Oration on Greek Language and Literature . . . . . By J. B. Bacon, of York, Pa.

Music.

Oration on "The Spirit of the Age" . . . . . By E. Keller, of Middletown, Md.

Oration, "Pleasures of Science" . . . . . By Theophilus Stork, of Salisbury, N. C.

Music.

Oration, "Fictitious Writings" . . . . . By M. G. Dale, of Lancaster, Pa.

Valedictory . . . . . By D. G. Barnitz, of York, Pa.

Solo . . . . . By Mr. Heerbrueger.

Conferring of Degrees and Baccalaureate Address . . . . . By The President.

Dr. Diehl writes the following eulogy on Dr. Schmucker's work in establishing the Seminary and College:

"Thus we see that in many ways, did Dr. Schmucker aid in establishing and building up the institutions, by giving his time, talents, money and counsel; by teaching, by traveling, by pleading the cause before legislative bodies, by meeting another board, and the Synod of another denomination; by visiting cities and delivering persuasive discourses before rich Presbyterians and Congregationalists; by securing

Keller, Stork and Dale, were Juniors at this time.

students; by organizing various projects; using all his power and influence to secure their prosperity. Forty years of his active life were given to the Seminary. And when he retired from the chair he had filled so long and so well, his heart lost none of its devotion to her welfare. No truer friend to the Lutheran Church, and her first Seminary, than Dr. Schmucker, will ever rise up. No more untiring and self-sacrificing labors will ever be given to them. Those institutions may grow, and attain the highest prosperity. Noble architectural structures may rise around the substantial, plain buildings, he, more than any others, helped to rear. Opulent friends may contribute their hundreds of thousands. Faculties and students, ten times in number of what he saw, may fill those halls. But the name of Samuel S. Schmucker will ever stand first, and bright as any other, on the roll of the friends of those institutions."

The latter part of the above paragraph sounds almost like an inspired prophecy, which has been literally fulfilled. Noble structures have been reared; opulent friends have contributed hundreds of thousands, faculties and students, ten times the number are filling those halls. In addition to the first Seminary building, four professors' dwelling houses have been erected, a splendid new Seminary building has been constructed and the old building renovated and reconstructed and an endowment fund of over $100,000 secured. The same course of development has also taken place in the history of the College. In addition to the old College building the following structures have been erected, Linean Hall, preparatory building, a gymnasium, an observatory, a magnificent new college building, a magnificent chapel or church building, a president's dwelling and two professors' houses, with an endowment fund of about $100,000. The value of the real estate and endowments which the

Lutheran Church of the General Synod controls in Gettysburg cannot be short of half a million dollars. Truly the Lord hath done great things for Zion. To him be all the glory!

All this wonderful work was inaugurated and organized by one man. Not that he did all the work and achieved the success single handed and alone. No, he had faithful and true men who stood by him, and liberal hearted and wealthy men who contributed of their means to carry out his plans. It is like a great general, who has organized his army, laid out the plan of his campaign, and leads his soldiers on to victory.

ARTICLES OF AGREEMENT FOR THE ESTABLISHMENT OF A CLASSICAL AND SCIENTIFIC DEPARTMENT.

Subservient to the objects of the Theological Seminary at Gettysburg, and for the establishment of a fund for the purchase of the Adams County Academy:

I. The original stock of the Association is to be $1,100.

II. Each share shall be $50.00.

III. The stock holders shall elect at their first meeting five of their number as trustees, who shall have the management of all the concerns of the school, with the buildings hereafter mentioned.

IV. Three members of the Board of Trustees shall constitute a quorum.

The professor and directors of the Theological Seminary at Gettysburg shall ex-offico, constitute a committee to be styled "the School Committee."

The committee shall appoint all the teachers of the institution (including also the English teacher, if one be employed.) They shall prescribe the course of study, discipline and examination to be pursued.

There may be semi-annual meetings of the committee; viz.; Immediately after the time appointed for the Spring and Fall meetings of the Board of Trustees.

V. If at any time in the interim of the regular meetings of the committee any measures relating to the instruction or discipline of the institution should be necessary, the professors of the Seminary shall have power to act alone; but all such acts shall be subject to revision and amendment at a regular meeting of the School Committee.

VI. So soon as the salary of any one teacher shall amount to more than $400, he may be taxed by the trustees for the use of the room occupied by him to such amount as they may deem necessary, and consistent with the welfare of the school, not exceeding one half of the surplus of $400.

VII. The edifice purchased by the Trustees and any others, hereafter acquired by them, shall in no instance be used for any purpose not subservient to the interest of the institution.

VIII. All repairs of the edifice and school furniture for the rooms, judged necessary by the Trustees, shall be provided by them at their expense.

IX. All the monies received by the Trustees, shall, after defraying the necessary repairs and furniture, be divided equally between the stockholders.

X. Yet not more than an average of 6 per cent per annum, shall at any time be divided, and if the proceeds exceed that amount, they shall be appropriated by the Trustees to the enlargement of the edifice and accommodations or operations of the institution.

XI. The children of *original* stockholders shall be taught gratuitously by the teachers of the classical and scientific department, so long as they retain the stock; but

should the Trustees have an elementary English school in its building, the privilege shall not extend to it.

XII. At all elections each stockholder shall be entitled to as many votes as he holds shares.

XIII. There may annually be two general meetings of the stockholders, on the evening after the close of the regular seminarian examination of the students of the theological seminary. At these meetings seven stockholders shall constitute a quorum.

XIV. The term of service of the Trustees shall be one year, and they shall be always re-eligible, and if for any reason whatever, there is no election held at the expiration of their term, they shall continue in office until successors are elected. And if at any time the seat of any one or more Trustees should be vacated by death, or voluntary resignation, the existing members of the Board may elect some stockholder as a successor, who shall continue in office until another is elected in his place at a general meeting of the stockholders.

XV. The Board of Trustees shall elect a President, Secretary and Treasurer, who shall hold their offices on the conditions mentioned in Section XIV.

XVI. Every stockholder shall have a right to transfer or sell his stock by an entry made on the book, and such transfer shall confer on the purchaser all the privileges of the regular stockholder; provided always, that no transfer shall give the privilege of gratuitous tuition to another person in less than six years from the time of the commencement of this association, and so ever after no transfer of the privilege (gratuitous tuition) can take place oftener than once in six years.

XVII. At elections for Trustees any stockholder may send his vote or votes by proxy; but on no other occasion, and for no other purpose shall votes by proxy be received.

Recitation Hall, Pennsylvania College, Gettysburg, Pa.

XVIII. Any alterations in these articles must be proposed at our general meeting, and cannot be acted on until the next regular general meeting, and any such alteration shall require a majority of three fourths of the votes of all the existing stockholders.

XIX. This association may at any time be dissolved by a majority of three fourths of all the votes of all the stockholders, who may sell the property, and divide the proceeds equally according to the number of shares held by each stockholder. Signed by

Samuel S. Schmucker,
John Herbst,
Henry G. Stecker,
J. G. Schmucker,
J. F. Heyer,
Jonathan Ruthrauff,
Jacob Crigler,
Emanuel Keller,
Jacob Martin,
J. M. Heim,
Benjamin Kurtz,
David F. Schaffer,
John G. Morris,
John Reck,
Dr. Schaeffer, Philadelphia,
C. P. Krauth,
Henry Stecker.

CHAPTER ELEVENTH.

THE MINISTERIUM OF PENNSYLVANIA AND THE GENERAL SYNOD.

MOTHER SYNOD ABANDONS HER CHILD—MOVEMENT FOR REUNION IN 1839 FAILED—REUNION IN 1853—STRONG OPPOSITION BY THE MINISTRY—CONDITIONAL ENTRANCE—CONTINUED OPPOSITION TO GENERAL SYNOD AND SEMINARY—ADMISSION OF FRANCKEAN SYNOD AT YORK, PA., IN 1864—WITHDRAWAL OF THE PENNSYLVANIA DELEGATION—FORT WAYNE—SPRECHER'S RULING— SECOND WITHDRAWAL—REASONS FOR THE WITHDRAWAL—NOT A MERE TECHNICALITY—CENTRALIZATION OF POWER—UNEQUAL REPRESENTATION—OBJECTION TO CONDITIONAL REUNION—DESIGN TO FORM A NEW GENERAL BODY—ORGANIZATION OF THE GENERAL COUNCIL—FAILURE TO UNITE ALL SYNODS—WITHDRAWAL OF OTHERS—"THE FOUR POINTS"—RENEWED EFFORTS FOR REUNION — EULOGIES OF JACOBS AND KRAUTH.

Dr. Schmucker had been associated with and most deeply interested in the General Synod for over half a century. From its very inception at Baltimore in 1819, until the year of his death in 1874, he was present at every one of its meetings, either as a delegate or as a visitor. During about fifty years he devoted his time, his talents, and his means to the promotion of the interests of the General Synod and the theological Seminary. After the Mother Synod had abandoned the General Synod—the child which she had brought into being,—and it was generally

supposed it must inevitably go into callapse, he by almost superhuman effort rescued it from destruction. The original design of the General Synod was the union of all the Lutheran district synods in North America into one organized ecclesiastical confederation for the promotion of her common interests and for the extension of missions and educational work.

After the recession of the Pennsylvania Ministerium the hope of realizing the union of the Lutheran Church in this country was not abandoned. Continued efforts were made to induce the Ministerium to return, and other synods to connect themselves with the General Synod.

In 1839 a movement was made in the Pennsylvania Synod for a reunion. In the Lutheran Church at Reading, Pa., the pastor, Rev. Dr. Miller, was opposed to a reunion, and the vote of his congregation was unanimously against it. At a subsequent meeting of the Ministerium the resolution for a reunion was not adopted by a vote of 33 to 28, a majority of only 5. But the subject continued to be agitated until the year 1853. In that year the Ministerium met in Reading, and after a prolonged and heated discussion, resolved to re-enter the General Synod. The vote was not unanimous; it stood 52 for union and 28 against —some of the members were excused from voting. It was my privilege to be present at that meeting of the Ministerium, Dr. Schmucker was present also, and I distinctly recall a scene which was exhibited immediately after the vote was taken and the result announced. The Dr. walked over to the other side of the church and grasped the hand of the most violent opponent of the reunion; but his friendly overture was met by an insult. Peixoto, that was his name, told him in effect that he could not enter into union with a Rationalist! The Dr. did not resent the insult, nor make any reply, but he must have been amazed, after having all

his lifetime contended against Rationalism, to be himself publicly called a Rationalist! Pastor Peixoto was a German immigrant, if I remember correctly, a proselyte from the Romish Church. He was a very excitable man, singular in his personal appearance, tall and slender, with a very long neck.

Accordingly, when the General Synod met that year in Winchester, Va., the Ministerium was represented by its delegates, and was unanimously received into membership. At the same meeting the Synod of Northern Illinois, the Pittsburg Synod, and the Synod of Texas applied for admission, and were also received. The latter three synods presented no extra conditions on which they wished to be received, so far as I can find, but the Ministerium presented a series of resolutions, stating its doctrinal basis and special conditions on which it demanded to be received. The most important item in these resolutions, which eleven years later became very troublesome, is the following:

CONDITIONAL ENTRANCE INTO THE GENERAL SYNOD.

"We neither intend nor ever expect, that the principles which have hitherto governed our synod in respect to church doctrine and church life shall suffer any change whatever by our connection with the General Synod; but that, should the General Synod violate its constitution, and require of our Synod, as a condition of admission, or continuance of membership, assent to anything conflicting with the old and long established faith of the Evangelical Lutheran Church, then our delegates are hereby required to protest against such action, to withdraw from its sessions, and to report to this body."

There was no open protest against this extraordinary conditional reunion with the General Synod, because there was a general desire for union in the Lutheran Church, and

a rejoicing over the fact that the Pennsylvania Ministerium had returned. The return of the Ministerium, together with the addition of three other smaller synods, greatly increased the numerical strength of the body. Yet many members felt that this was not the proper or courteous way of renewing the union. It implied a want of confidence, held out a threat, and manifested a domineering spirit over their brethren, and was uncalled for and superfluous. The proper way would have been, simply to subscribe the constitution of the General Synod, like the other district synods had done, and if at any future time they should have been dissatisfied with its constitution, doctrinal basis, or decision of the majority on any point of doctrine or usage, they could have withdrawn, if they saw fit to do so, without any such conditional entrance. Any district synod even now has a perfect right to withdraw whenever it pleases to do so.

But the opposition to the General Synod and the Seminary did not stop with the reunion of the Pennsylvania Ministerium. The leaders of the minority kept up a constant tirade against the General Synod and the Seminary; against the former on account of the so-called "New Measures," and "revivals of religion," and its inadequate confessional standpoint, and against the latter on account of its alleged neglect of the German language. The opposition found expression in the columns of the "*Jugend Freund*," Pastor Brobst, of Allentown, editor, and sometimes in speeches during synodical sessions.

This opposition culminated finally in the meeting of the General Synod in 1864, at York, Pa. The occasion was the admission of the Franckean Synod, of New York. This Synod had never formally adopted the Augsburg Confession, just as the Pennsylvania Synod had for many years previously never adopted it. Objection was made to

the reception of the Franckean Synod on this ground. The delegates declared, that in adopting the constitution of the General Synod, the Franckean Synod understood that they were adopting the doctrinal position of the General Synod, viz: "That the fundamental truths of the Word of God are taught in a manner substantially correct in the Augsburg Confession." The Synod was admitted "with the understanding, that at its next meeting it declare in an official manner, its adoption of the doctrinal articles of the Augsburg Confession as a substantially correct exhibition of the fundamental doctrines of the Word of God." Carried by a vote of 97 to 40.

The Pennsylvania delegation of the Ministerium declared this action unconstitutional. But it was answered, that the Franckean Synod "has really, although not officially, complied, and the constitution of the General Synod is indefinite in its requirement on this point."

The Franckean Synod did at its next meeting officially adopt the doctrinal platform of the General Synod, as its delegates had promised to do. But the delegates of the Pennsylvania Synod were not satisfied with this, but withdrew, in accordance, as they said, with their instructions. It was a portentous movement, followed by momentous results.

The sessions of the General Synod were held in Christ Lutheran Church, previous to its present remodeled state. I can yet see the procession, headed by the tall form of Dr. C. W. Schæffer, slowly and solemnly marching down the long aisle in single file, amid profound silence. They entered the Oswald book-store, next door to the church, now occupied by the Drovers' Bank, to consult, and then returned to their homes. Dr. Schmucker was present at the sessions, but I think he was not a delegate, and was not allowed to take part in the discussions.

This withdrawal of the delegates was generally regarded as a virtual recession of the Synod itself, especially as their action was endorsed by the Synod. Had they contented themselves with simply protesting, and then retained their seats and participated in the proceedings of the General Synod until the close, no one would have thought of disputing their right to membership. But when in the midst of the session they withdrew in a body, without leave or license, the conclusion was inevitable, that they had voluntarily and actually severed their connection.

But it seems the Pennsylvania Ministerium did not regard its action in that light; for at the next meeting of the General Synod in Fort Wayne, 1866, the Ministerium sent its full number of delegates, who expected to occupy their seats and take part in the elections and proceedings, as though nothing had happend to interfere with its relations to that body. But the president (Rev. S. Sprecher, D. D.,) decided, that the Synod "was out of practical union with the General Synod up to the time of the adjournment of the last convention," and could not be received until it applied for re-admission.

The General Synod sustained the president in this decision. After a long and animated discussion the Pennsylvania delegation withdrew again. A few weeks afterwards the Ministerium of Pennsylvania, at its 119th convention, in Lancaster, declared its connection with the General Synod dissolved, on account of the "unjust deprival of rights, and the conviction, that the task of uniting the conflicting elements in the General Synod has become hopeless."

Thus the Ministerium went out ostensibly on a mere technicality; but it has been denied that this was the real cause of the withdrawal. Professor Jacobs acknowledges as much, when he says, in his "History of the Lutheran

Church in America," p. 468 : " Looking back at the contest at Fort Wayne . . . . it seems at first sight to have been one mainly of parliamentary fencing. But back of this there were certain principles at stake."

One of the principles objected to was the " centralization of power in the General Synod." " As the ultimate court of appeal, its decision was to be final, and to this the district synods were to submit." " The lessons of the war were fresh. The increased centralization of power in the national government gained in that conflict, and the weakening of the theory of states' rights seemed to give encouragement to an application of the principles within the ecclesiastical sphere. The Ministerium of Pennsylvania, always jealous of its rights, would have speedily reversed the concessions of its delegates on this point. The life of the old Synod could not be merged or lost in that of any general organization."

The Southern States undertook to secede from the United States on the theory of States' Rights, and according to Dr. Jacobs, the Ministerium seceded from the General Synod on the theory of the rights of district synods.

Another principle to which the Ministerium objected was the inequality of representation. It was by far the largest district synod in the General Synod, and yet according to the constitution it could never have more than 18 delegates,—9 ministerial and 9 lay,—while the smallest synod had two delegates, one ministerial and one lay, which it is claimed was out of proportion according to the number of communicants and ministers. If this rule had been changed in accordance with the demand, then of course it would have given the Ministerium the dominant power in the General Synod. The same disproportion in representation prevails also in the Congress of the United States ; for example, Rhode Island, the smallest state in

the Union, is entitled to two senators, and New York, the largest state, is entitled by the constitution to only two senators. I do not remember of ever having heard this urged as an objection to the constitution of the United States.

It was also understood that the Ministerium would not be received again with the condition attached to its application with which it had entered in 1853; namely, that its delegates should withdraw and report, whenever they thought a violation of the constitution had been committed. The determination seems to have been reached, that there must be no more distinction in the admission of district synods, and if the Ministerium would apply for re-admission, it must be received like any other district synod that applied.

But perhaps the principal motive for withdrawing was the hope of forming a new general body by uniting all the other Lutheran Synods, hitherto outside of the General Synod into another general organization. In the resolution of withdrawal the Ministerium expresses its "conviction, that the task of uniting the conflicting elements in the General Synod has become hopeless." Individual members gave utterance to the expression, that, as the General Synod had failed to effect the union of the Lutheran Church in this country, they would undertake the work of organizing a general body, in which all the other synods could be united. In accordance with this object, therefore, the General Council was formed. In how far it has succeeded in uniting the church, time has now sufficiently shown. Already in Fort Wayne the delegates courted the favor of the Missourians. Instead of partaking of the Lord's Supper with their brethren in the General Synod during its sessions, a number of them received the communion from Dr. Sihler of the Missouri Synod. "There was doubtless," says Dr. Jacobs, "an earnest, but at the

same time a vague desire for the union of all who were clear in the confession of the distinctively Lutheran faith." —*Jacobs' History, page 471.*

Accordingly a correspondence was entered into by the Ministerium with other Lutheran Synods with reference to the calling of a convention for the organization of a general ecclesiastical body, "on a truly Lutheran basis," and an invitation sent "to all Evangelical Lutheran Synods, ministers and congregations of the United States and Canada, which confess the Unaltered Augsburg Confession."

In response to this invitation a convention assembled in Trinity Church, Reading, Pa., December 12–14, 1866. "Thirteen synods were represented. Parts of five had been in the General Synod; namely, Pennsylvania, English Ohio, New York, Pittsburg and Minnesota; the Joint Synod of Ohio, as well as its English District Synod, the Wisconsin, Michigan, German Iowa, Canada, Norwegian, and the Missouri Synod, had sent delegates; Drs. Walther and Sihler sent friendly communications." The first meeting of the General Council took place in Fort Wayne, on November 20th, in the very church where the division had taken place the year before. But the Missouri and Ohio Synods and the German Iowa Synod never connected themselves formally with the General Council, and since then the Michigan and Texas Synods have withdrawn.

The refusal to unite with the Council by the Missouri, Ohio, and German Iowa Synods, and the subsequent withdrawal of other synods, was caused by the so-called "Four Points," Chiliasm, Secret Societies, Exchange of Pulpits and Close Communion. The two latter points found expression in the motto;

"Lutheran Pulpits for Lutheran Ministers Only, and Lutheran Altars for Lutheran Members Only."

For the last thirty years from 1866 to 1896, the Gen-

eral Synod and General Council have existed as rival bodies, occupying the same territory side by side, often interfering with each other's congregational and missionary work. During all this time efforts have been made to bring about a reunion, notably by colloquiums, uniform order of worship by the "Common Service," and Luther League. Last year, 1895, the first exchange of friendly "visitors," was agreed upon by both bodies. What these efforts will result in, and when this hoped for union shall be consumated, time only can tell, and God only knows.

In the conclusion of this chapter it will be refreshing to our readers to see what Dr. Jacobs in his "History of the Lutheran Church in America," and Dr. Krauth, Jr., in a series of articles in the "Missionary" paper, have written in praise of the General Synod. Dr. Jacobs says, "The General Synod must be regarded as a very important forward movement. . . . The General Synod was a protest against the socinianizing tendency in New York, (and in Pennsylvania also—*Ed.*), and the schemes of a union with the Reformed in Pennsylvania, and the Episcopalians in North Carolina. It stood for the independent existence of the Lutheran Church in America, and a clear and unequivocal confession of a positive faith. . . . Lament defects as we may, the General Synod saved the church, as it became anglicised from the calamity of the type of doctrine which within the New York Ministerium had been introduced into the English language. It had an outlook that included in its sweep the entire church in all its interests, as the reports on the state of the Lutheran Church in the various synods in this country and throughout the world, appended to its minutes show."

Here is Dr. Krauth's eulogy. "Never," says Dr. Jacobs, "was the cause of the General Synod pleaded with more eloquence."

DR. C. P. KRAUTH'S EULOGY OF THE GENERAL SYNOD.

In 1857, Dr. C. P. Krauth, Jr., published a series of articles in the *Missionary* paper, in which he asserted, that the General Synod was the "hope of the Lutheran Church in this country, 'the offspring of a reviving Lutheranism, born in the dawn that followed the night which fell upon our church in this land, when the patriarchal luminaries of her early history had set on earth to rise in heaven.' Its formation was a great act of faith. When it became completely organized, 'it was the only voluntary body on earth pretending to embrace a nation as its territory, and bearing a Lutheran name, in which the fundamental doctrines of Lutheranism were the basis of union.' 'Heaven pity the fate of the man who looks upon the General Synod as having been a curse to the Church, or an inefficient worker in it, who imagines that the Lutheran Church would be stronger, if the General Synod were weaker.'"—*Jacobs' History, pages 428–9.*

CHAPTER TWELFTH.

VISIT TO EVANGELICAL ALLIANCE PROPOSED—MORRIS' LETTER TO SCHMUCKER—PLANS TO FILL HIS CHAIR—LETTER OF C. A. MORRIS—DR. B. M. SCHMUCKER'S ACCOUNT—OBJECT OF THE EUROPEAN TOUR—PLACES VISITED—DR. SCHMUCKER'S NOTES—REV. ARNDT—DOMKIRCHE—DR. NEANDER'S LECTURE—DINNER AT DR. TWESTEN'S—DR. RANKE—REV. KRUMMACHER—GOSSNER—LETTER TO THE GERMAN CHURCHES—WHY NOT INVITED TO PREACH—DR. ENDERS—DR. SPAETH—DR. THOLUCK—S. K. AND M. DID NOT REMAIN TOGETHER—LETTER FROM K. AND M. IN PARIS.

DR. SCHMUCKER'S TOUR TO EUROPE.

In the year 1846 Dr. Schmucker, in company with Drs. Kurtz and Morris, took a tour to Europe. As he expected to be absent about six months, it was necessary that he should have the consent of the Board of Directors, and, also, that provision should be made to fill his chair in the Seminary during the interim. Considerable correspondence was kept up for a while till satisfactory arrangements could be completed. We will copy two of the letters, one from Dr. J. G. Morris and the other from his brother, Mr. C. A. Morris, which show what different plans were suggested. So far as we can find, no outsiders were called into service, but Professors Krauth and Hay devoted extra time in teaching Dr. Schmucker's classes during his absence.

BALTIMORE, *Jan. 15, 1846.*

REV. DR. SCHMUCKER,

Dear Sir:—Dr. Baird has shown me your letter in which you express an inclination to attend the convention in London, and if you have not yet determined finally, allow me to suggest the following considerations as additional inducements:

Our Church on this side of the Atlantic ought to be represented; indeed, such a convention would be incomplete without it. You are the proper person to represent us, because you have taken a prominent, I might say, a leading stand in the great measure contemplated. Your name is closely associated with it on both sides of the ocean; you have written one of the best books on the subject; your familiar acquaintance with all the kindred subjects; all these and some others which need not be mentioned, should induce you to determine at once. I am satisfied that the universal voice of the brethren would select you to this post, if it were left to their election.

The Board (of the Seminary) would, of course, continue your salary, and give you leave of absence for six months. Provision would be made for continuing the instruction of your classes, and every other arrangement necessary, would be liberally entered into. If Drs Krauth and Hay will consent to give extra lessons, they could not be expected to labor gratuitously, and the next question is, whence shall the compensation be derived? I have thought of several plans:

1. You will, of course, go to the continent, and might apply for aid, receive some donations in money—appropriate $400 to their remuneration.

2. Probably the General Synod might be prevailed on, at its next session, to appropriate so much. But this is the most inexpedient plan.

3. If those gentlemen found the additional labor too severe, might not an arrangement be made with some three or four ministers to spend each a month at Gettysburg and teach such branches as they were able in the other departments, and let Krauth and Hay divide yours between them?

4. An extra subscription might be gotten up to pay these gentlemen—but it matters not—*you* should go to London.

I asked Dr. Kurtz whether he would like to go? After a few moments reflection, he stated, that if he could make satisfactory arrangements about his paper and the establishment, he would accompany you. He would be a desirable *companion du voyage*, for he has been there, and knows a thing or two about it.—Go, by all means, go! For the glory of God—the honor of our church—the welfare of the General Synod—the influence of your own name—go. Yours, etc.,

J. G. MORRIS.

Here is a letter on the same subject from C. A. Morris, brother of Dr. J. G. Morris.

YORK, *Jan. 26, 1846.*

DEAR SIR:—

Your letter per Mr. Smyser has duly come to hand. The Protestant Convention to be held in London is certainly one of the most interesting subjects for the church, which has engaged her attention for centuries. I hope that our church, which, I think, has been the first to move in this business, will be represented there. As a member of the Union, I hereby not only express my wish that you might be present, but request you to do so. If anything more formal would be deemed necessary, perhaps it would be well enough to draw up a little paper and have all the committee to sign it.

I hope Mr. Kurtz will accompany you, and my brother John has always said, that he would at some convenient season visit Europe. I would be glad if he could go this time. It would be desirable on account of the friends he would have for company. I hope something on this subject will appear in the *Observer*.

Yours, etc.,

C. A. MORRIS.

Rev. S. S. Schmucker, D. D.

We copy the following account of Dr. Schmucker's tour to Europe, from the excellent biographical sketch of Dr. Diehl, in the *Evangelical Review:*

HIS TOUR TO EUROPE.

"The writer is indebted to Dr. B. M. Schmucker, of Reading, Pa., for the following facts and extracts, taken from Dr. S. S. Schmucker's notes of his travels in Europe. In 1846, he, in company with Drs. B. Kurtz and J. G. Morris, made a visit to Europe, the immediate object of which was the meeting of the Evangelical Alliance, in London, in the summer of that year, to which they were accredited, as representatives of the Lutheran Church, in the United States. They started, however, some months earlier than was necessary for that purpose, in order to make an extended tour through Germany. The chief object proposed to be gained was to establish some communication between the church in Germany, and the Lutherans in this country. A circular letter was prepared and sent to Germany, in advance of their departure, and was more widely distributed by them during their tour. Conferences were held by them, with groups of clergymen, in Berlin, Frankfort, Basel, and divers centres of influence in Europe, and much sympathy and interest were shown toward their brethren in America, by many eminent men, especially by those connected with the United Church. Dr. Schmucker proposed, also, personally to apply to authors and publishers for contributions of books for the Library of the Theological Seminary. The applications were eminently successful, and large, valuable additions to the library, resulted from them. Among the most friendly of the publishers were, Perthes, Besser and Mauke, of Hamburg, and Gotha, Tauchnitz, of Leipzig, Heyder & Zimmer, of Frankfort, Leisching, of Stuttgart, and the Orphan House, at Halle.

The Seminary is indebted for its extensive and very valuable library to Rev. Dr. B. Kurtz, first of all, and after him, to Dr. Schmucker.

"This tour afforded Dr. Schmucker an opportunity of gratifying the desire, which almost every man of scholarly culture feels, of viewing the scenes of their action, and the memorials of the great men, of the World's and the church's past history. It gave him great delight at the time, and pleasant reminiscences afterward. He made extended notes throughout the whole journey, from day to day, entering matters of interest in general, and the substance of conversations with eminent men. The Universities had for him special interest, and at Leipzig, Halle, Berlin, Basel, Tubingen and Heidelberg, he attended the lectures of the professors, and gives an account of them, and his intercourse with these distinguished men. The Libraries had a great attraction for him. At Wolffenbuttel, he first met a collection, rich in antiquities, MSS. relics of Luther, and other things rare and curious. At Leipzig, the librarian, Gersdorf, was especially kind to him, and presented him with a number of first editions of treatises of the Reformation times, most of which unfortunately disappeared from his library, during the battle of Gettysburg.

"The route pursued by the party, was from Baltimore, by sailing vessel thirty-three days to Bremen, Hamburg, Marburg, Brunswick, Wolffenbuttel, Magdeburg, Halle, Leipzig, Wittenberg, Berlin, Dresden, Prague, Vienna, up the Danube, Munich, Augsburg, Constance, Zurich, Basel, Strasburg, Baden, Tubingen, Stuttgart, Darmstadt, Frankfort, Bonn, Cologne, Brussels, Paris to London, Liverpool by steamer, Great Western to New York. During the return voyage, a violent storm was encountered, in which the lives of all were imperilled, and indeed, for several days, death seemed inevitable. The steamer was so disabled

that she reached New York, making only four knots per hour, and never crossed the ocean again, having been put in the West India route.

"Dr. Schmucker's notes cover a great variety of subjects, old and new churches, church services, rites and ceremonies, book trade, publishers, intercourse with pastors, temperance, wine and beer drinking, keeping the Lord's day, missionary societies, etc. It is difficult to decide what to select. I will turn to Berlin.

"'Berlin, Rheinische Hof. May 15, 1846.

"'By the invitation of Dr. Twesten and his lady, we accompanied them to their pew in the church in which Rev. Arndt preaches. The house was very crowded, the seats being almost entirely occupied by the ladies, and the broad aisles being filled with gentlemen, who had to stand during the entire service. There were probably six thousand persons in the church. Rev. Arndt is the most popular evangelical preacher in Berlin. There was nothing extraordinary, however, in his performance. His style was good, abounding in antithesis. His matter sound, but rather common; and his delivery and general abilities as an orator not above mediocrity in our country. His text was, 'Come unto me all ye that labor, etc.' which he said was the last text on which Luther had preached. The edifice bears some resemblance to the Tabernacle of New York, only that it is a compound oval, instead of a simple one. There are four galleries, one in each oval projection. A cross and two candlesticks were on the altar.

"'After sermon we went to the Domkirche, the one in which the King usually worshipped, when in the city. We heard a good, pious, orthodox sermon, preached in a good, yet common way, by Rev. Heydenreich. The choir, to which the King pays 20,000 thaler annually, was absent to-day. The Dome church is a very large and elegant,

though rather plain one, about 200x80 feet. It consists of three arches running along the length of the church, and sustained by twelve columns or pillars on each side, and four at each end. There is no canopy, and the pulpit is fixed between two pillars. The pulpit is at one side of the church, at the middle. The organ, baptismal vase and altar, are at one end of the building, whilst at the other is a music gallery. The King was absent, and the church about one-fifth filled.'

DR. NEANDER.

"'Monday. This morning I attended the lecture of this truly learned and celebrated historian. He is small of stature, of a dark complexion, black bushy hair, and of a Jewish physiognomy. He entered the room, as is usual with a majority of the German professors whom I have heard, in rather a hurried manner, mounted the rostrum, and instantly without ceremony of any kind, began his lecture. He appears to be very near-sighted, and puts his eyes so close to the paper, that his nose almost touches it. Part of his MS. seemed to be in detached pieces; or more probably he had written some later additions on small loose papers, which he occasionally turned over and over, as if he had lost his place. He lectured standing, or rather leaning on the desk, which was loose, and which he moved to and fro, to the manifest danger of those students immediately before it, and behind which he almost entirely concealed his face. He was in constant motion, and as awkward as he could well be. At one moment, he would glance at his MS., then turn about almost with his back to his hearers, putting his hands near his eyes, picking his hands in a most ungraceful way. Then he would turn to his MS. again, putting his eyes almost on it; afterward he would go through all the same antique operations again.

The most homely portrait I have seen of him is still flattering. The students seem to be amused at the singularity of his movements, and occasionally some would laugh, casting a glance at the professor and then at the other students. He reads slowly and does not repeat, as the Halle professors do. He had about one hundred hearers, and stopped abruptly when the clock struck the hour.'

DR. RANKE.

"'From 5 to 6, I had an opportunity of hearing the celebrated author of the history of the Popes and of the Reformation, Dr. Ranke. This gentleman, who meets us at a dinner party at Dr. Twesten's, is much more polished and interesting in his manner than Dr. Neander. He delivered his instructions sitting. He lectures very much in that animated, affable manner which characterizes him in the social circle. He glances at his MS. for an instant; then looking up apparently at the ceiling, and sometimes at the students, he talks awhile; then glances at his MS. again, and again raises his head and talks. Sometimes he talks rapidly, and makes some grimaces with his face. His articulation is not very distinct; yet, he, also, does not repeat as the Halle professors do. Nor did the students hiss, in order to make him go more slowly. His head is in almost constant motion, and often he makes gestures with his hands. His lecture consisted of speculations on the origin of the Mexicans and other aborigenes. He gave a brief review of the principal literary helps, and then a regular history of Cortes and the Mexicans.

"'Neither of these professors recommended any books, and I have learned that the plan of the professors of the institution is to make their lectures answer every purpose to the student, especially to the poor ones. The library is thus used chiefly by the professors, and by students in Ber-

lin in after life. When we recollect the great poverty of many students, and the fact that books on all subjects of the lectures would cost much, their plan seems natural and leaves the students to value the notes, which they take, and to take them as full as possible.'

DINNER AT DR. TWESTEN'S.

"'We went at three o'clock, because the consecration of the new church had delayed Dr. Twestens', who as Consistorialrath had necessarily to be present. We spent a very pleasant afternoon, indeed, and no one can call to see the excellent and pious Twesten, and his truly polite and accomplished wife and daughter, without being pleased. Dr. Twesten is orthodox in his dogmatic views, and very highly respected. He lectures in the University every day from 9 to 11, *i. e.*, twice; each lecture, according to the German custom, being exactly three quarters of an hour long. His works stand in high repute. He is a modest, communicative, and able man in conversation, and when Dr. Ranke remarked, that no one believes the doctrine of original sin, as taught in the Augsburg Confession, Dr. Twesten meekly, but firmly, remarked: '*Das wuste ich doch nicht. Meine Wenigkeit glaubt es doch.*'

"'Dr. Ranke is small of stature, having a good, yet not extraordinary head, exceedingly talkative, fond of laughter, and almost boisterous. Judging from his judicious, grave and far-sighted work, on Popery and the Reformation, I had expected to find him grave and dignified, and therefore found myself somewhat mistaken. Yet there is a great deal of benevolence, sociability and intelligence in his conversation. Dr. Ranke expressed the opinion, that the Romish church is gaining ground in some places, and losing in others; but that the light and spirit of the present age are making steady inroads on her fastnesses, and that

she is on the whole losing ground. He also expressed the opinion that the German Catholic Church would not continue to grow and the adherents of Ronge, having set up no positive creed, could not retain their hold on the popular feeling, *i. e.*, the confidence of their laity. He thought the Augsburg Confession as near to the doctrinal views of Romanism as any system could be, to be tenable; and that it will be very difficult for the German Catholics to devise a system, that shall hold a middle ground between the Augsburg Confession and Tridentine Romanism, which will be consequent and capable of successful defense; or which will commend itself to the understanding of intelligent Catholics.

"'There was also present Rev. Krummacher, of Elberfeld. This is the gentleman who was elected by the German Reformed Church, as their professor. He is here at present on a visit as applicant for the station of pastor in a vacant church. His merits as a preacher are admitted by all. But as he is an orthodox and evangelical preacher, and the magistrates have the appointment of the pastor to this church, his success is doubtful, as the magistracy are decidedly neological. Mr. Krummacher very soon began to speak of the church in America, in which he felt a deep interest, especially were his inquiries minute in regard to the disputes in the Reformed Church, caused by the work of Dr. Schaff. * * '

GOSSNER.

"'We called to see the distinguished Mr. Gossner, who about twenty years ago, was the most popular minister in Berlin, but now lives in a small house outside the Potsdamer Thor, and has charge of a hospital. His time is chiefly devoted to Missionary matters. Gossner was once a Romish priest, but seeing the errors of Romanism,

renounced them and joined the Protestant Church. For many years he was a popular preacher. His Hauspostille affords evidence of his homiletic talent, and his power to influence the people. He told me that he stands connected with no missionary society. His missionaries, (of whom several are educated men, some had been school teachers here, the majority, however, are ignorant of anything more than what the common schools teach), number about twenty-five preachers, and about three times that number of mechanics, farmers, etc., and their families; amounting, in all, to one hundred souls, chiefly located in India. He gives his missionaries no salary at all. They receive an outfit of clothing and get to the place of destination, he did not say how, but, when there, support themselves, only receiving occasional supplies of clothing, an abundance of which is presented to him by friends of the cause.' "

" The notes of his visit to Berlin are quite extended. In addition to the portions above given, they record his visits to the Kunst Cabinet, the New Museum, a visit to Dr. Draeseke, an evening spent with Revs. Arndt, Ziehe, Drs. Krummacher and Strauss, and Candidat Schroeder, at the house of Rev. Mr. Wise, a full account of the Cursefahrt, which he witnessed, visits to Dr. Eilert and Court Preacher, Snethlage. He also gives an account of a pastoral conference, at which were present Revs. Kober, Bachman, Conard, Arndt, Pischon, Buchsel, each of whom he describes. Of the proceedings of the Evangelical Alliance, in London, no account is found in his notes."*

The circular letter, of which Dr. B. M. Schmucker speaks, and which was prepared and sent to Germany in

* We made earnest efforts to obtain the whole of Dr. Schmucker's notes of his journey and observations, but could get no more than what Dr. Diehl has furnished in his biographical sketch in the Ev. Review.—ED.

advance of their departure, was more widely distributed by them during their tour. It was addressed to the United Church of Prussia, and indicated the points of similarity between our General Synod and the Prussian Union. It was signed by Drs. Schmucker, Kurtz, Morris, Pohlman and Schmidt as follows:

Dr. S. S. Schmucker, Professor of Theology in the Seminary of the General Synod of the Lutheran Church in America, at Gettysburg, Pennsylvania.

Dr. B. Kurtz, Editor of the "*Lutheran Observer*" at Baltimore, Md.

Dr. H. N. Pohlman, Pastor of the Lutheran Church in Albany, New York.

Dr. J. G. Morris, Pastor of the first Lutheran Church in Baltimore, Md.

Rev. H. I. Schmidt, Professor in the Seminary at Hartwick, in the state of New York.

Dr. Morris speaks very harshly of this circular letter, which bears his own signature and of which he was himself one of the bearers. He says, among other hard things, "Never was a more senseless blunder committed; while the appeal may have been in conformity to the theological opinions of some in the United Church of Prussia, yet thousands of Lutherans would not sanction its theology."

To which it may be replied, There are even now thousands of Lutherans in Germany and America, who do not sanction the theology of the General Synod.

"The result was, to my certain knowledge, that when Drs. Schmucker and Kurtz went to Europe in 1846, not one of them was invited to preach in any pulpit on the continent! This *I know* to be true, for I was with them. They were treated courteously enough, but neither Lutheran, nor Reformed, nor United invited them into their pulpits."

To this I remark: The Dr. should have written, Did not invite "US" into their pulpits, for he "was with them," and had also signed the letter; hence the slight was equally to him as well as to Drs. Schmucker and Kurtz, if it was a slight at all. But really, it was not intended as a slight. It is not customary, nor even lawful, to invite strangers to preach in the pulpits of the churches in Germany. When Dr. Kurtz was in Germany, twenty years before, he preached in many of the German churches, even before the king of Prussia, but it was by special appointment of the authorities, and he had come on an ecclesiastical mission. But Schmucker, Kurtz, and Morris came on a pleasure or sight-seeing excursion. The pastors of the churches in Germany are appointed by the state, the same as civil officers, and their duty is to preach at the appointed times, in the pulpits assigned them, and they have no right to assign this duty to any one else, without permission from higher authority. Dr. Enders relates his experience on this point as follows: "During a tour to Germany I visited my mother's birth place. I called on the pastor of the church and was kindly received by him. My relatives requested him to invite their friend from America to preach on Sunday; but he declined, saying it was against the rules. The next Sunday I spent in my own birth place, where some more of my relatives lived. They also told the pastor, they would like to hear me preach, and he consented. When I said to him, 'But, Mr. Pastor, is it not against the rules of order, to have a stranger preach in your pulpit?' His reply was, '*Wo kein Klaeger ist, da ist auch kein Richter.*' (Where there is no accuser there is no judge)."

A still more striking case of this kind occurred a few years ago. There is an institution in the northern part of Germany by the name of Kropp, in which students are trained for the ministry, to be sent to America. The Min-

isterium of Pennsylvania had contributed funds to the support of this institution, and a number of ministers had already been received and were appointed to pastorates in this country. Dr. Spaeth, a prominent minister in the Ministerium of Pennsylvania, and professor of theology in Mt. Airy Seminary, during a tour to Germany paid a visit to Kropp, and as he remained there over Sunday, he expected to preach in the chapel of the institution, but was not invited to do so.

Hence we must see, that it was not because Schmucker, Kurtz and Morris had signed and carried a circular letter to Germany, that they were not invited to preach, but because such a practice was contrary to the ecclesiastical rules and customs of Germany.

The Dr. goes on further to say: "This appeal had been sent before them (us), and had been extensively published. Tholuck and I had a conversation about it, and the worst thing he said of it was, that before it was published in Germany, he and some others re-wrote it in pure and classic German. Dr. Schmucker was aware of this, and said to me, 'that he never in his life tried harder to write good German;' but after all, it sounded very much like a translation from English into German, which I presume it was, and it abounded in American Saxonisms."

It was certainly unkind, if not cruel, thus to expose the deficiency of his venerable preceptor and pastor, in his German style, and then publish it to the world in his "Fifty Years in the Ministry." It is not claimed that Dr. Schmucker spoke and wrote what is called the classic German, with its involved sentences and high sounding phrases, but his German will compare favorably with that of any American born Pennsylvanian of that or the present time. He had enjoyed peculiar advantages for acquiring a knowledge of the German language. His father was an eloquent

German preacher, and also published a number of German books, written in a correct, though plain style. He studied theology first with his father, and afterwards with Drs. Helmuth and Schmidt in Philadelphia, and, no doubt, imitated their style, of which we have samples in the Halle Annals, written by Muhlenberg and his co-laborers. Then he read many German books and translated some of them into English. In the early part of his ministry he also frequently preached in the German language, but in maturer age his preaching, writing, lectures, conversations in the family, and intercourse with friends was principally in the English language. By such means a man's thinking will gradually be done in English, and his German writing will become simply a transferring of English thoughts and construction into German words.

Dr. Tholuck is universally acknowledged to have been a highly learned and devotedly pious man. We have frequently heard Prof. Charles Hay speak of him in the very highest terms of respect and admiration. He was one of his students at Halle, and accompanied him one summer on a pedestrian tour to Switzerland. His commentary on the gospel according to St. John is one of the very best ever published; Dr. C. P. Krauth, Jr., translated it into English. Now, Tholuck "and some others" must have highly approved the tenor and object of the appeal, or they would not have re-written it, to form it into "pure and classic German," and then had it printed and sent out to the German pastors and people, no doubt at their own expense, even before the noble trio, Schmucker, Kurtz and Morris, had set foot on German soil.

As stated elsewhere, the three friends did not remain together in their travels on the continent of Europe. Schmucker spent most of his time in the universities and libraries and publishing houses, and in the society of dis-

tinguished professors and theologians; Kurtz, we presume, took most interest in the religious affairs of Germany and in church papers; and Morris searched among the memorials and relics of Luther and his times, and also climbed some of the Alpine mountains. On his return to America he gave some very interesting and amusing lectures—"Alpenstock" in hand—of his observations and experience in Switzerland. We give herewith an interesting letter from Morris and Kurtz, written to Schmucker, while they were waiting for him in Paris:

DEAR DR.—We have been anxiously looking for you every day. But we hope that your long absence is owing to your success in receiving donations for the Seminary. Dr. Kurtz, has been here twelve days, and waited three or four for Morris. The latter arrived here last Saturday, and we have both been *on the go* ever since. We have resolved to leave for London to-morrow, via Ostende. There we shall, of course, see you, D. V. We advise you to take rooms at Meurice's Hotel, where they speak English, you may dine at Table-de-Hote, if you please, at 6 P. M., but we dined every day at the corner of Rue Rivole and Place de Rivole, where they speak English and German, for 2 Franks per day, but you can suit yourself. We would also advise you to employ as a *valet*, an Englishman named Barrett, for whom you can inquire of the porter's wife at the office, hire a carriage, also, and you will thus save time and money.

Ebenezer is to be seen at the Boulevard de la Madeline, No. 13, who may be of some service to you.

The letter from Mr. Crellenberg, of Bremen, you will percieve, I had opened, but as it was intended for you, I, of course, did not read it.

We also received letters from home, containing news both pleasant and sad. Dr. K. has a young son.

Dr. Muller of Washington, has behaved badly and has been suspended by our synod. Yeager of Kentucky has been excommunicated by the Synod of the West. You will see from Hay's letter that Seminary affairs look rather squally, while the College seems to be going ahead. Pohl-

man embarked for Europe 6 weeks ago, and has doubtless arrived. M'Cron embarked, also, and Passavant is coming.

We are told that the British ministers intended to introduce a resolution about slavery into the convention, which will be a sort of test of membership; this will create confusion at once. Mason will tell you all about this. We fear the convention will not accomplish much.

In London inquire for us of Dr. Steinkop, Little Savoy, on the Strand, if he lives where he did 20 years ago, which is very probable; or at the American Consul's. We shall travel in England before the Convention and shall not remain in London longer than next Monday, until our return, so you will not meet us for two weeks at least.

KURTZ AND MORRIS.

CHAPTER THIRTEENTH.

DR. SCHMUCKER AS AN AUTHOR.

POPULAR THEOLOGY AND PSYCHOLOGY OBTAIN LARGE CIRCULATION—DR. DIEHL'S ESTIMATE OF HIM AS AN AUTHOR—MORE VOLUMES OF HIS BOOKS SOLD, THAN OF ANY OTHER LUTHERAN WRITER—B. M. SCHMUCKER'S ESTIMATE—DECLARED UNSUCCESSFUL AS A LITURGIST—HE WAS IN FAVOR OF BRIEF AND SIMPLE FORMS—AUTHOR OF FIRST ENGLISH LITURGY—HIS PSYCHOLOGY—STUDIED HIS OWN MENTAL FACULTIES — BRONSON'S CRITICISM — MORRIS' ANECDOTE—STORR AND FLATT—POPULAR THEOLOGY—GREAT DEMAND—WRITTEN IN POPULAR STYLE—BASED ON THE AUGSBURG CONFESSION—COMPLETE LIST OF HIS PUBLICATIONS.

In addition to his labors as Professor in the Seminary, Dr. Schmucker was also a prolific author. He published many books and pamphlets, some of which, especially Storr and Flatt, and the Popular Theology, had an extensive circulation. The latter reached eight, and his Psychology three editions. Dr. Diehl gives the following statement of his published works :

" Of his writings, probably the ablest and most valuable were those published within the first twenty years of his ministry,—his Formula, his Popular Theology, and some of the occasional addresses, sermons and discourses. Of his new system of mental philosophy, the writer is not prepared to express an opinion, not having heard his lectures

on the subject in the Seminary, and never having carefully examined his book. With his other works he has considerable acquaintance. Most of his books were written to meet particular wants, for particular occasions; or to accomplish a particular purpose at the time of their publication. They were not written for immortality. They had, therefore, a greater interest when first issued, than they can ever have afterward. They are not the products of a mind devoted to the profound and protracted study of one subject, or one branch of learning exclusively. They cannot have, therefore, that highest excellence which is reached only in this way. Dr. Schmucker's multifarious labors during the first twenty years after his ordination, precluded the possibility of exclusive devotion to one line of study. Probably very few of these books will hereafter appear in new editions. Books of this class are rarely called for after the death of their author. Yet his ability as a writer is conceded by all. He never published anything that was a failure. They are all creditable productions. Some of them were universally regarded as works of decided ability. He had less talent for the production of a liturgy, than anything in the way of literary labor he ever attempted. As to his general merits as an author, the best evidence of his ability is found in the extent of the circulation of his books. More volumes and copies of Dr. Schmucker's works have been purchased and read, than of the productions of any Lutheran writer of this country. Up to the time of his retirement from active labor, he was more widely and favorably known as an author, than any of his brethren. Among other denominations he was regarded as the great representative of the Lutheran Church of America."

His son, Rev. B. M. Schmucker, D. D., gives the following statement in the College Book:

"He displayed much activity as an author, having

published forty-four works, most of which were synodical and occasional discourses. Many of them are controversial, in maintenance of his theological position, and of the General Synod as he understood it. His Popular Theology, which grew out of his work in the Seminary, must have met a want, as it passed through eight editions. His Psychology reached a third edition. The Definite Platform, prepared by him and Dr. B. Kurtz, was the most unacceptable of his publications. His attempts to produce a liturgy were the most unsuccessful of his literary endeavors; the whole cast of his mind, his aversion to a liturgical service, his rejection of all right of past usage to influence the present, especially unfitted him for such work."

It will be noticed that both Drs. Diehl and B. M. Schmucker declare that he was less successful in preparing a liturgy than he was in any other of his literary works. Both these men were advocates of extended liturgical services, but Dr. Schmucker never favored lengthy liturgical services, and laid most stress on the preaching of the Gospel as the principal part of public worship. He was not averse to liturgical services, but he wanted them to be brief and subservient to the main object, the preaching of the Word. The preparation of a liturgy was one of the first subjects that claimed his attention after his entrance into the ministry, and he prepared the first English liturgy in the Lutheran Church of the General Synod, founded on the German liturgy prepared by Muhlenberg. But these liturgical forms were brief and simple, hence Dr. B. M. Schmucker, the author of the "Common Service," who had devoted a great part of his life to liturgical studies, pronounced his father's attempt to produce a liturgy "the most unsuccessful of his literary endeavors."

His Psychology, or Mental Philosophy, was also regarded a successful work; it reached three editions and

was translated into German. We studied it in the Seminary, and heard additional lectures from the Dr. on the subject. He told us, among other things, that after he had formed the intention of preparing a system of Mental Philosophy, he spent much time in studying his own mental faculties, and for ten years did not look into a book on that subject, in order that he might prepare his work from practical observation and study, unbiased by the opinions or theories of other authors. A certain Dr. Bronson, editor of a literary journal, reviewed this book, and among other criticisms ridiculed the idea of Dr. Schmucker setting himself up as "The Model Man." Dr. Morris relates the following interesting anecdote in relation to this book:

"On one occasion, during a visit of Dr. S. to Baltimore, he and I were sitting in Dr. Kurtz's study, when the physician of our State Insane Asylum entered. He was introduced to Dr. S., but did not hear his name distinctly, and said to Dr. K., 'I have come to inquire about a book on Psychology, by one of your ministers named Schmucker. I should like to see it, and I presumed you had it.' I immediately said, 'Dr. Fonerden, you have just been introduced to the author of it.' Of course there was surprise and mutual gratification. Dr. S. was naturally much pleased, and from that time these two students of Mental Philosophy became good friends."

The translation of Storr and Flatt reached a second edition and was used as a text book in the Seminary as long as Dr. Schmucker was Professor, and was also used as a text book for some time in a New England seminary.

The Popular Theology obtained the largest circulation of any of his publications and was used as a text book in Seminary during the whole of his professorship. So great was the demand for this work on its first appearance, that before the first edition was finished, the printers had to

begin on the second edition. It was written in a popular style and intended not only for the use of theological students and ministers of the gospel, but also for intelligent laymen, many of whom have studied it with deep interest and profit.

The Popular Theology is based on the doctrinal articles of the Augsburg Confession. But as the Augustana was not designed as a complete system of Dogmatic Theology, but rather to indicate wherein the Protestants agreed with or differed from the Roman Catholics, the book could not well be arranged as a complete system of Dogmatic Theology. This want was however supplied during the Seminary course by Prof. Schmucker's excellent dogmatic lectures.

Dr. Schmucker commenced authorship when yet young. His first literary labor was probably given to a translation of Storr and Flatt's Theology, as he may have commenced this before he wrote the Formula, although published several years later. We give herewith

A COMPLETE LIST OF HIS PUBLICATIONS.

1. Formula of Government and Discipline, for Congregations and Synods. Published by the Synod of Maryland and Virginia, in 1823, and by the General Synod, in 1829. Hagerstown: U. G. Bell. 1823. 8vo.

2. Intellectual and Moral Glories of the Christian Temple Illustrated. From the History of the Evangelical Lutheran Church. Synodical Discourse. 1824. 8vo.

3. Inaugural Address, at his Induction into the Professorship of Christian Theology, at Gettysburg, Carlisle: 1826. 8vo.

4. Biblical Theology, of Storr and Flatt. Translated from the German. Andover: Hagg & Gould. 1826. 2 vol. 8vo. Second Edition, somewhat abridged. An-

dover: Gould & Neuman. 1836. 1 vol. 8vo. Re-printed in England, 1845.

5. Hymn Book of the General Synod. First Edition. 1828.

6. Formula of Gov. and Dis., Ev. Luth. Church, in West Pennsylvania, an enlargement of the General Synod's. 20 pages. Gettysburg. 1828.

7. Constitution of the Theological Seminary of the General Synod, at Gettysburg. Philadelphia: W. Brown. 1826.

8. Evangelical Magazine. 1830. Gettysburg.

9. Plea for the Sabbath-School system. Gettysburg. 1830. 8vo.

10. Kurtz-gefasste Geschichte der Chris. Kirche auf Grundlage des Busch 'schen Werkes. 352 pages. Gettysburg. 1834.. 8vo.

11. Elements of Popular Theology. First Edition. Andover. Eight Editions, with numerous additions. 512 pages. Philadelphia. 1845.

12. Discourse in Commemoration of the Glorious Reformation. Before the West Pennsylvania Synod. 142 pages. Gould & Newman. 1838.

13. Fraternal Appeal to the American Churches on Christian Union. 149 pages. New York. 1838. 8vo.

14. Wants of our Country. Delivered at the Request of the Board of Managers, of the Am. Sunday-School Union. Philadelphia. 1839.

15. Oration on the Anniversary of Washington's Birthday. Gettysburg. 1839. 8vo.

16. Portraiture of American Lutheranism. Before the Synod of West Pa. 1840. 89 pages. 8vo.

17. Retrospect of Lutheranism. Before the General Synod. 1841.

18. Preliminary Discourse to Luther's Commentary on Galatians. 1840. 8vo.

19. Psychology, or Elements of New System of Mental Philosophy. 329 pages. New York: Harpers. 1842. 8 vo. Third edition.

20. Appeal on behalf of the Christian Sabbath. Am. Tract Society.

21. Dissertation on Capital Punishment. Philadelphia. Third edition. 1845.

22. Patriarchs of American Lutheranism. Before Lutheran Historical Society. 1845.

23. Papal Hierarchy Viewed in the Light of Prophecy and History. 39 pages. Gettysburg. 1845. 8vo.

24. The Christian Pulpit, the Rightful Guardian of Morals in Political and Private Life. Gettysburg. 1846. 8vo.

25. Church Development on Apostolic Principles. Gettysburg. 1850. 8vo.

26. Nature of the Savior's Presence in the Eucharist. 1851. 8vo.

27. The Am. Lutheran Church, Historically, Doctrinally and Practically Delineated. 286 pages. Philadelphia: Miller. 1851. 12mo.

28. Elemental Contrast between the Religion of Forms and of the Spirit. 56 pages. Gettysburg. 1852. 8vo.

29. The Peace of Zion. Discourse before the General Synod. 1853. 8vo.

30. Address at the Laying of the Corner Stone of the Shamokin Literary Institute. Pottsville. 1854.

31. The Lutheran Manual on Scriptural Principles. Or the Augsburg Confession, Illustrated and Sustained by Scripture, and Lutheran Theologians. Philadelphia: Lindsay & Blackiston. 1855. 12mo.

32. The Lutheran Symbols, or Vindication of Am. Lutheranism. 192 pages. Baltimore. 1856. 8vo.

33. Definite Platform, Doctrinal and Disciplinarian, for Ev. Luth. Synods. 42 pages. Philadelphia: Miller & Burlack. 1856. 12mo.

34. Rev. J. A. Brown's New Theology Examined. 16 pages. Gettysburg. 1857. 8vo.

35. The Baptism of Children whose Parents are not connected with the Church. Report to Synod of West Pennsylvania. 11 pages. 1859. 16mo.

36. The Spiritual Worship of God. Its Nature, Auxiliaries and Impediments. Before the Synod of West Pennsylvania. Philadelphia. 1860.

37. Evan. Lutheran Catechism. 170 pages. Baltimore: Kurtz. 1859. 16mo. Tenth Edition. 1871.

38. Sermon on the Work of Grace, or Revival of Religion, at Antioch. 27 pages. Preached at Hanover. York. 1862.

39. Proposed Liturgy of the General Synod. Presented at York. 1864. 12mo.

40. Discourse on Human Depravity. Gettysburg. 1865. 12mo.

41. The Church of the Redeemer, as Developed within the General Synod of the Ev. Luth. Church. Baltimore: T. N. Kurtz. 1867. 12mo.

42. True Unity of Christ's Church. New York: Randolph. 1870. 12mo.

CHAPTER FOURTEENTH.

SCHMUCKER'S STUDIOUS HABITS—MORRIS' ACCOUNT—JACOBS' ACCOUNT — DIEHL'S ACCOUNT — SCHMUCKER AS A TEACHER—BRANCHES TAUGHT BY HIM—CHARACTER OF MINUTES PREPARED BY HIM—DICTATED HIS LECTURES—ORDER PRESERVED IN HIS CLASSES—STUDENTS' DEBATES—EXCITEMENT DURING ONE OF THESE DEBATES—HIS CRITICISMS ON ESSAYS, PRAYERS, SKELETONS AND SERMONS—TEXTS FOR FUNERAL SERMONS—ADMONITIONS TO LEAD CONSISTENT CHRISTIAN LIVES—HIS FACULTY OF QUIETING DISTURBANCES—MUHLENBERG'S AND SCHMUCKER'S PIETISM—SCHMUCKER'S PIETISM NO MISFORTUNE—THE CHURCH INDEBTED TO HIM—MUHLENBERG AND SCHMUCKER BOTH VIOLENTLY OPPOSED ON ACCOUNT OF THEIR PIETISM—THE HALLE PROFESSORS AND FOUNDERS OF THE AMERICAN LUTHERAN CHURCH, PIETISTS—PERSECUTION OF MUHLENBERG BY BERKEMEIER AND KNOLL—ALBERT BENGEL A PIETIST—IS PIETISM RESPONSIBLE FOR RATIONALISM?—IS DEAD ORTHODOXY RESPONSIBLE?—TENDENCIES CHANGEABLE—SCHMUCKER AS A PREACHER—THE CHRISTIAN SABBATH—HAS THE SABBATH BEEN ABROGATED—SCHMUCKER'S TRACT—THE SABBATH INSTITUTED FOR ALL NATIONS—CHANGED TO THE FIRST DAY OF THE WEEK BY THE APOSTLES AND EARLY CHRISTIANS—HIS POSITION ON THE TEMPERANCE QUESTION—IN ADVANCE OF HIS CONTEMPORARIES—IN FAVOR OF LEGISLATIVE PROHIBITION—SAD EFFECTS AMONG THE MINISTRY—HIS POSITION ON THE SLAVERY QUESTION.

SCHMUCKER'S STUDIOUS HABITS.

Of his studious habits Dr. Morris has the following to say, which is probably somewhat overdrawn:

"I never knew a man who needed and took less relaxation from severe mental toil than he. He never laid aside a subject he was working at because he had grown

weary of it. He seemed not to require that variety or change of subject that so many other head-workers find necessary to quicken their brain or give it a pause. It is true that in later life he sometimes went to 'the Springs,' but he took his work with him and labored as hard as ever. One of our divines told me that he once met Dr. Schmucker at Bedford. He was tinkering at the 'interminable' Liturgy or some other Synodical machine, and insisted upon my friend hearing it read and helping him to 'fix the thing up.' He would annoy him by questions and bother him with difficulties, all the while as calm as an August morning; upon which my friend lost his patience and curtly said, 'Dr. Schmucker, I have come here for relaxation. I want to lay aside all perplexing subjects, and I won't listen to you any longer.' Now this was a state of mind of which Dr. Schmucker had no conception, because he had no experience of it. With him it was work, work, all the time, without rest or cessation.

"I once crossed the Atlantic with him, and I can safely affirm that not a day passed on which the everlasting theme was not introduced. Even when he was suffering from sea-sickness, it seemed to be a relief to him to talk about General Synod, Liturgy, Constitution, Seminary and certain men. It was not only talk, for that might have been endured, but it was discussion, controversy, scrutiny, which required tension of thought to follow, and being at sea is not the place, nor time for prolonged and logical thinking. I used to get rid of what really was an annoyance by looking out of the cabin window, and exclaiming, 'Whale!' 'Whale!' and rush up on deck to find my whale was nothing but a dark wave or a floating mast of some wrecked vessel, but it answered my purpose for the time."

This is what Dr. Jacobs testifies: "He threw all the

energy of his life into the General Synod and the institutions at Gettysburg, withholding from them no amount of personal sacrifice or toil. Perfectly imperturbable, he moved forward toward the end in view, without regard to obstacles. Never have higher executive abilities been at the service of the church. . . . . The effect of the later Pietism was, however, clearly discernable in the standard of theological education presented in his inaugural." *

On the same subject Dr. Diehl writes as follows:

"Arduous as his labors had been at New Market, at Gettysburg he was called to bear a yet heavier burden of toil. At that day, at least two professors were deemed necessary in a Theogical Seminary. The utmost labors of two men could not do more than teach three classes, in the studies laid down in the Seminary course. In our day, no Seminary is thought to be properly manned with less than three or four professors. Mr. Schmucker was required to do the work of at least two men in the way of instruction. Besides this, he had the labor of raising the requisite funds. He visited the cities to collect money. He traveled through the Church, preaching, and soliciting funds. His vacations were spent in this work. During the sessions, in addition to the instruction of the classes, he was employed in compiling the Hymn Book and other works.

"And yet, the young men that left the Seminary and applied for license at the Synods, seemed to be well qualified for the gospel ministry. Calls came to them from vacant churches. In their pulpit and pastoral work they were successful. Within a few years the graduates of the Seminary were in demand. Everywhere they were received with favor. They were soon found occupying important pulpits. The first who left Prof. Schmucker's lecture room,

* Jacobs' History, page 366

at Gettysburg, was called to the first English Lutheran Church, of one of our eastern cities."

"The best standard of a man's workmanship is the character and quality of the products of his labor. Judged by this rule, the Gettysburg Professor must have been a skillful teacher. He trained men well for the sacred work. The Church soon endorsed his efficiency, by sending pressing calls to his pupils.

"When one man was required to teach Greek and Hebrew Philology, Sacred Geography, Sacred Chronology, Biblical and Profane History, Biblical Antiquities, Mental Philosophy, Natural Theology, Evidences of Christianity, Biblical Criticism, Exegetical and Biblical Theology, Systematic Divinity, Ecclesiastical History, Pastoral and Polemic Theology, Church Government, the Composition and Delivery of Sermons, the instruction may not have been as thorough in any one branch as that afforded by the theological chairs of our best schools at this day. Under such circumstances, a man must be judged by the general results and character of his work. Did he send forth good preachers and pastors? Did he inspire them with the right spirit? Did he give them back to the church, intelligent, godly, self-denying, laborious young ministers? Were they adapted to the wants of the Lutheran Church?

"In all these particulars, the results of the theological training, at Gettysburg, when Mr. Schmucker was the only teacher in the Seminary were highly satisfactory. The best, the most active and the most intelligent ministers expressed themselves highly pleased with the qualifications displayed by the young men, who were trained by him. The students themselves, had an exalted opinion of his abilities, his attainments, and his fidelity."—*Diehl.*

SCHMUCKER AS A TEACHER.

Professor Schmucker was one of the best teachers and disciplinarians, at whose feet it was ever my privilege to sit.

He dictated his lectures, and usually gave us sufficient time to commit them to paper. At the beginning of the course, he also gave us a plain and simple system of shorthand and abbreviations to facilitate rapidity in taking down the lectures. His enunciation was slow and clear, so that not a word or a syllable was lost or misunderstood.

I do not remember of any kind of levity having ever been indulged in by any of the students in his class, much less by himself, although a good natured smile at a ludicrous mistake of a fellow student, a striking illustration, or pleasant anecdote told by himself, was not unusual.

He insisted on close attention, perfect order, faithful study of the lessons, and close observance of the rules of the institution.

On certain occasions the students had debates on some theological subjects, assigned by the Professor; the debaters were appointed on opposite sides of the question in dispute. The Doctor himself presided and at the end of the debate he would compliment or criticise the respective speakers, and then give his own opinion or decision. During one of these debates we had considerable excitement inside and outside of the class room. The subject was that abstruse question, which I learn has since been debated by the students in the Seminary; namely, whether the soul is imparted immediately by God, or inherited from the parents. The respective intellectual combatants had studied hard and made ample research and preparations to get down to the bottom of this deep question. The rule in these debates was, that no manuscript should be read, the object being to train the students in extemporaneous speaking. The sainted W. H. H. however, came in with a long, elaborate essay, which he wished to read in support of his side of the question, and plead that the rule might be suspended in this important case. But the Doctor was in-

exorable, the rule was not set aside and poor H. had to stumble through his argument the best way he could. At the end of the debate, the Professor gave his decision which was in opposition to Brother H. This increased the excitement and the disappointment of the good brother; he assembled a number of the students outside of study hours, read his essay to us, boasted that he had totally demolished the Doctor's argument, and offered to meet him in public debate before all the students and the faculty. But with all his bluster, I believe the students all agreed with the Doctor, except perhaps the sainted Brother C.

His criticisms of our essays, abstracts, and sermons were generally faithful and correct, in pointing out errors in the logic, rhetoric, scriptural proof-texts, historical dates or facts.

I remember also that he criticised the expressions of some of us in our prayers. For example, expressions like these were sometimes used by students in the class-room:

"Forgive us of our sins."

"Grant to give us."

The too frequent and inappropriate, or irreverent repetition of the name of the Deity.

Tautology and redundancy of expression, etc., etc.

These, and other inaccuracies in grammar, he taught us to avoid in our prayers. How far his instructions were heeded by all of his students I am not prepared to say, but I have heard the above and similar faulty language from pulpits of different denominations very frequently since.

We were also required at stated times to read essays on given subjects, and write sermons and skeletons on selected texts. These were read in the presence of the class, the Professor presiding. The students would first be asked to express their criticism, and then the Professor would commend, correct, or censure, according to his

views. An incident in these exercises I still remember very well. It was made my duty to write and read an essay on *African Slavery* in the South. Remember this was long before the war, while slavery was yet in full force in the Southern States. I gave expression to some very strong anti-slavery sentiments, and a Southern Brother took offense. But the Doctor sustained me in my position.

The most searching criticisms were made by the Doctor on our sermons and skeletons. It is true, he would commend everything in them that he thought commendable, but we could seldom present a skeleton in which he did not find a flaw in the introduction, divisions, or application. Especially in funeral sermons were we cautioned to be careful in the selection of the texts, and the treatment of the subject in relation to the dead. He also pointed out texts which were not appropriate, one of which I will relate from memory, an anecdote told in class. At the funeral of a notably wicked man, who had opposed the church, and had caused the minister much trouble, the preacher took this text, "Bind him hand and foot, and cast him into outer darkness, where shall be weeping and gnashing of teeth."

The relatives, of course, were very angry, and consulted a lawyer, with a view of prosecuting the preacher. They were told, however, that if the preacher had taken his text out of the Bible, they could do nothing by law against him. This was given as certainly one of the most objectionable kind of funeral texts.

The Doctor frequently admonished us to be always consistent, as christian young men, in our deportment, not only in our intercourse with each other in the Seminary, but also before other professing christians and before the world.

He had also a peculiar faculty of quieting any disturbance or dissatisfaction among the students. A notable

instance occurred during my student years. At that time we boarded in common in the basement of the Seminary. The steward supplied the boarding at a very moderate rate; and all the students were seated at meals around a large table. On one occassion there was a general complaint as to the quality of the boarding. It consisted very frequently of what was called " Pot-pie." Passavant called it " Death in the Pot." A general rebellion was inaugurated. A statement of our grievances was written out, and sent to the faculty with an appeal for better fare. In answer to our humble petition the Doctor called a meeting of the students in the chapel. There he very solemnly admonished us to the exercise of christian patience, moderation and forbearance. He reminded us, that the steward could not afford to give us many luxuries for the low price we paid him, but that he would speak with the steward, and admonish him to give us wholesome food, which he hoped would be conducive to our bodily health and vigor of our mental faculties. This was good advice, and satisfactory; the quality and variety of our diet was also visibly improved, and we considered the strike a success.

MUHLENBERG'S AND SCHMUCKER'S PIETISM.

In a previous part of this book (page 47) we quoted an extract from an article of R. W., (Reuben Weiser,) declaring that his father, Dr. J. G. Schmucker, was a " Pietist of the Spenerian school; " and adding, this was, perhaps a misfortune for one who was to have the training of not less than five hundred ministers in his hands."

We certainly do not regard Schmucker's Pietism as a misfortune, but on the contrary as a gracious superintending providence. There were some other learned and good men living at that time, but we can think of no one among them, who was in every respect so well qualified for this

work, and so intensely and unselfishly devoted to it during half a century as Dr. Schmucker. We are not alone in this opinion of his usefulness and devotion to the church. Dr. Morris gives the following testimony:

"It cannot be doubted that to Dr. Schmucker the church is much indebted for the respectable position it assumed and the progress it made during the early part of his career. He had a noble ambition to elevate its character by the development of its resources, and he succeeded. He was indefatigable in his labors to promote what he considered to be its best interests. I never knew a man more wholly given up to the prosecution of his plans. He read none of the popular books on science or literature, which most cultivated clergymen indulge in for recreation from more severe studies, and to keep abreast of the progress of mind; but his entire time, day and night, at home and elsewhere, was devoted to his favorite pursuits of writing, planning, begging and talking for the church."

Dr. Schmucker was violently opposed by certain ultra confessionalists, who accused him of heterodoxy and disloyalty to the Lutheran Church, for whose welfare he had labored and sacrificed his time and money. But Dr. Henry Melchior Muhlenberg, the patriarch of the American Lutheran Church, passed through precisely the same experience. Dr. Wolf in his "Lutherans in America," (pages 252 3,) writes thus of Muhlenberg:

"They assailed him with poisoned shafts of calumny and malice to counteract his usefulness and prevent the progress of Christ's Kingdom. . . . . Berkemeier and Knoll entertained strong prejudice against Muhlenberg's Pietism, and persistently sought to undermine his influence by impugning his orthodoxy and his loyalty to the Lutheran Church. Berkemeier claimed for himself and the men from Hamburg a more positive Lutheran orthodoxy,

than he conceded to Hartwig and Muhlenberg and others trained in Halle. He earnestly warned the congregations against them."

Nothing could more accurately describe the treatment which Dr. Schmucker received from his opponents. The same violent persecution was also carried on against Spener, the father of Pietism, as also against those godly men, Francke, the founder of the great orphan house at Halle, and Arndt, the author of the "True Christianity." Prayer meetings were introduced by Spener, and became the salt of the earth, even to the present day. Albert Bengel, the learned Lutheran Commentator, was especially the hand of the Lord by which this salt was cast abroad. On one occasion he expressed himself as follows: "I do not understand why there should be opposition to prayer-meetings. Why should each one be pious and remain by himself? It is just as if people were going on a journey, and I should advise them, 'Don't go together in company, but let each remain about a gunshot behind the other.'"

The accusation is often made, that Pietism was the forerunner of Rationalism, and consequently led to and is responsible for Rationalism. But this is a false assumption, as Dr. Sprecher has shown in his learned book, the "Groundwork." Auberlen put the matter correctly, when he said, that "there was a two-fold opposition, side by side, to the dead orthodoxy of the seventeenth century, one intellectual, the other spiritual, or in other words, the one rationalistic, the other pietistic." Auberlen even says, "Humanism was older than the Reformation, and Rationalism was older than Pietism."

The question might be asked, How did Rationalism get into the other universities of Germany, where the so-called "dead orthodoxy" prevailed? Is the orthodoxy, that once prevailed in those schools, responsible for the

Rationalism that has succeeded and abounded in them for, lo, these many years?

From all accounts Rationalism predominates at the present time, not only in Halle, but also in all the other German universities.*

As the "dead orthodoxy" was also the forerunner in these institutions, we might with equal propriety hold it responsible for the Rationalism now taught in their halls.

The truth is, there can be no perfect security, that a theological seminary shall for all time maintain the doctrinal position of its founders, either in Germany or in America. The Seminary at Gettysburg was founded by Dr. S. S. Schmucker, Wittenberg College and Seminary were founded by Drs. Ezra Keller and Samuel Sprecher, and the Missionary Institute at Selin's Grove was founded by Dr. Benjamin Kurtz; but what assurance have we, that the doctrinal status and religious tendency of their founders shall remain unchanged for all time to come? In Germany, where the church and her institutions are under the control of the state, where the professors are not obligated to teach according to the Augsburg Confession, the change from Orthodoxy to Heterodoxy is made very easy.†

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* I see statements in the German papers that it is urgently proposed to found a new University from which Rationalism shall be excluded, only orthodox professors be appointed, and the pure Scriptural doctrines only shall be taught.

† This reminds of a striking analogy in nature. When the winter is past, and the spring time has come, the voice of the Cuckoo is heard in the land. This singular bird builds no nest of its own, but lays its eggs in the nests of some other birds, that they may hatch them along with their own, and feed the young both alike. But the young Cuckoos are larger than the other birdies, and have bigger mouths; so they get most of the food, starve out the original heirs, and at last crowd them out of the nest altogether.

DR. SCHMUCKER AS A PREACHER.

"About seventy-five years ago Drs. Schmucker and Kurtz were regarded as the two ablest English Lutheran preachers in America. They differed very widely, however, in their style of oratory. When Schmucker entered the ministry, Kurtz was already attracting notice as a rising young man in the church.

"Though Mr. S. delivered his sermons without manuscript, he was not an extemporaneous preacher. He made full preparation, writing his sermons with great care. Such, however, was his facility in memorizing his own compositions, that three readings would often be sufficient to transfer an entire sermon from the manuscript to his memory. His sermons were framed after the models of the best authorities of that time. Going to the root of his subject, analyzing it carefully, arranging his matter systematically, clothing his thoughts in a clear, Addisonian style, instructive and practical at the same time, an occasional flower of rhetoric, appeals to the conscience, as well as to reason, touching at times the fountain of emotions, always solemn in aspect and dignified in manner, distinct in his enunciation, clear in voice and loud enough to be easily heard by all, he was such a preacher in 1822, as all classes delighted to hear."

The foregoing eulogy is given by Dr. Diehl; my own estimate corresponds with it entirely. Having often heard him preach, his sermons made a deep impression on my mind, and many important truths have been indelibly fixed in my memory. He did not use many illustrations; if he had, it would have made his sermons more popular; but when he did use one, it was always striking and appropriate.

I select the following as a sample from his sermon, preached in Middletown, Md., before the Synod of Mary-

land in the year 1824. It is said, that this sermon produced the final determination in the minds of the members of this Synod to establish a theological seminary:

"An American Indian gave the following advice to a Moravian missionary, by one of whom he was led to Christ and converted:

"'Brethren,' said he, 'I have grown old among the heathen; therefore I know how the heathen think. Once a preacher came and began to explain to us that there is a God. We answered, 'Dost thou think us so ignorant as not to know that? Go back to the place whence thou camest.'

"'Then again another preacher came and began to teach us, and to say, 'You must not steal, nor lie, nor get drunk.' We answered, 'Thou fool! dost thou think we don't know that? Learn first thyself, and then teach the people to whom thou belongest, to leave off these things; for who steals, or lies, or is more drunken than thine own people?' And thus we dismissed him.

"'After some time Brother Christian Henry Rauch came into my hut and sat down by me. He spoke to me nearly as follows: 'I come to you in the name of the God of heaven and earth. He wants to let you know that he will make you happy, and deliver you from the misery in which you lie at present. To this end he became a man, gave his life a ransom for man, and shed his blood for him on the cross!' When he had finished his discourse, he lay down upon a board, fatigued by the journey, and fell into a sound sleep. I then thought: 'See how he lies and sleeps! I might kill him and throw him out into the woods, and who would regard it? But this gives him no concern.'

"'However, I could not forget his words. They constantly recurred to my mind. Even when I was asleep,

I dreamed of the blood of Christ shed for us. I found this to be different from what I had ever heard, and I interpreted Christian Henry's words to the other Indians. Thus, through the grace of God, an awakening took place among us.'

"I say, therefore, brethren, preach Christ, our Savior, and his sufferings and death, if you would have your words gain entrance among the heathen."

SCHMUCKER'S VIEWS ON REVIVALS OF RELIGION.

Dr. Schmucker advocated genuine revivals of religion. He was in favor of protracted efforts for the conversion of sinners and the edification of believers. He was not, however, in favor of unnecessary noise and confusion; he wanted the meetings to be conducted decently and in order. I never knew a man who was more orderly in all his conduct, walk and conversation.

His views may be gathered from his account of the evangelistic labors of Muhlenberg and his co-laborers and successors in the early history of the American Lutheran Church. In his discourse entitled, "Retrospect of Lutheranism," he gives the following account of the work of Muhlenberg and his fellow-laborers in promoting genuine revivals of religion:

"Muhlenberg and his early fellow-laborers had been trained by the Spirit of God as worthy disciples of the Frankean School. The period of their education was the age of revivals in Germany, and succeeded the era of pietistic controversies, which grew out of them, and enlisted on the one side or the other, the entire theological intellect of the country. Their own views were decidedly orthodox and evangelical, and they were careful to require evidences of genuine piety from applicants for the ministerial office. Among the questions they were required to answer were

the following: How do you know that Christ was not only a teacher, but also that he has made atonement for the sins of men? What is meant by the influence and blessings of the Holy Spirit? What are the evidences of conversion?

"Their preaching was most evangelical and edifying, and their journals show that they earnestly looked for the divine blessing. Muhlenberg states that he sometimes, after a sermon, added a brief paraphrase or exhortation on the closing hymn, and described the case of a young man who attributed his conversion to this practice. All that they have written and all that is on record of their sermons prove that they were anxious mainly for the glory of their Savior and the salvation of souls committed to their care. It was in this spirit that they plainly assailed the prevailing views of the land, and often incurred the displeasure of the vicious.

"Thus for his faithfulness toward Sabbath-breakers in Philadelphia, Dr. Kunze, in 1784, was attacked in the newspapers of the day. Soon after his settlement in New York, Dr. Kunze remarks: 'Several individuals have come to me, and with tears besought me to teach them what they must do to be saved.' The reports which they statedly sent to Halle abounded in individual narratives of conversions, and demonstrate that they watched for souls as those that must give account.

"They encouraged prayer-meetings among their church members, and often conducted them themselves. Nor did they deem it necessary to forbid these meetings, although formalists within the church opposed them, and the ungodly world without sometimes disturbed the meetings, as was the case at Lancaster in 1773, in the pastoral charge of Dr. Helmuth. Speaking of a revival of religion then in progress, he says:

"'Twice or thrice a week meetings were held in the evening at different places by the subjects of this work of grace, and the time spent in singing, praying and reading a chapter in the Word of God, or in Arndt's True Christianity, and if no prayer-meeting was held in church on Sabbath evening, the substance of the morning sermon was discussed. In some houses the number was rather large, there being sometimes as many as forty persons assembled at one place. The children of the world several times attempted to disturb their worship by standing at the windows listening, and by throwing stones against the doors. But by grace they were enabled to bear it without any resistance, and even when on their way home they were assailed on the streets with various nicknames, and stigmatized as hypocrites, pietists, etc., yet they answered not a word. Some of these persecutors also, when they heard these men sing and pray with fervor and sincerity, not only ceased their opposition, but induced others to do the same.'

"The labors of the greater number of these men were extensively blessed. Speaking of a visit to Tulpehocken, Father Muhlenberg says that he found many souls who professed the Rev. Mr. M. Kurtz to be their spiritual father; and his own labors were crowned with very extensive success. In 1782 there was also a season of revival of great interest in the church in Philadelphia. 'Particularly among the young," says Dr. Kunze, "there has been a fire kindled, which continued to burn, to our great joy, about a year.'"

SCHMUCKER'S VIEW OF THE CHRISTIAN SABBATH.

Dr. Schmucker taught the divine obligation to keep the Christian Sabbath or Lord's Day, as a day of sacred rest. He regarded it as a Christian's bounden duty to abstain from all unnecessary secular labor on the first

day in every week, and devote that day to religious duties in the family or the public worship of God.

On this subject he wrote a tract which was published in English by the American Tract Society, and was also translated into the German language. In this tract he very clearly shows, that in the beginning the Sabbath was instituted for the whole human race, and not for the Jews alone; that in the Christian dispensation it was changed from the seventh to the first day of the week, which day has continued to be observed from the earliest time of the christian church to the present day; that it is also regarded necessary by the secular governments; that the Sabbath is one of the safeguards against crime; that it is necessary for our physical, intellectual, moral and spiritual welfare; that the French infidels committed a fatal error, when they undertook to make the tenth instead of the seventh a day of rest. He laments the fact that so many people in this favored land desecrate the Christian Sabbath, and our railroads, canals and many public works disregard their obligation to keep the Lord's Day holy.

There are now some theologians who maintain, that the Sabbath was only a ceremonial regulation for the Jews, and was abrogated after the advent of Christ, so that we are under no moral obligation to keep it holy, and that it has not been changed from the seventh to the first day of the week, but that we keep this day merely as a human regulation for convenience sake, in order that we may have an appointed time for public worship. We copy the following selection from Schmucker's tract, in which he proves, that the Sabbath was instituted for the whole human race, proves that it was properly changed by the early Christian Church from the seventh to the first day of the week:

"The word of God, we believe, inculcates the divine obligation to consecrate one day in seven to rest from

secular toil, and to exercises of religious devotion. This was enacted at the end of the creative week, for reasons equally applicable to all nations and all generations: 'Because in six days the Lord created the heavens and the earth, and rested on the seventh from all the works which he had made.' And as he created the heavens and the earth, not for the Jews only, but for all nations; so the example of his resting and sanctifying the seventh day, must also have been designed for all. Here we find the original and formal institution of the Sabbath. In Exod. xx. 8-11, it is evidently spoken of as already existing and known. The language, '*Remember* the Sabbath day,' etc., implies a previous acquaintance with it. The same is true of Exod. xvi. Moreover, the declaration of the Savior, that the Sabbath was made for *man*, forbids the idea of its restriction to the Israelites alone, and implies that it was intended for all mankind, and therefore appropriately instituted at that early day. That the Sabbath was appointed at the time just stated, is moreover sustained by the fact, that the division of time into weeks was found among the most ancient nations, as far back as history and tradition extend. It was found among the Egyptians, Assyrians, Phœnicians, Ancient Chinese, Indians, Arabians, and others. No other rational account of the general prevalence of the hebdomadal division of time in the earliest ages of antiquity can be given, than that it was spread by tradition from the family of Noah, who had derived it from our first parents.

"We claim not that the identical hours must be observed over the whole earth; for, unless the night were employed, this would be physically impossible. Had the popular theory of antiquity proved true, that the earth is an extended plain, the same twelve hours might have been observed for the active duties of the Sabbath by all men. But how can the inhabitants of a revolving sphere, illumi-

nated from one fixed point, all have their Sabbath *day*, or any other *day*, at the same time? We need scarcely remind any of you, that if colonies had simultaneously emigrated from Eden, and proceeded half round the globe, they would have been involved in midnight, whilst the meridian sun illumined their starting point: and if they continued their progress till they completed the circuit, each having faithfully kept the seventh day as Sabbath, they would find themselves observing different days. But though the simultaneousness of sabbatic observance will be conceded as unnecessary, it is evident, that whilst these divergent colonies might both regularly observe the seventh day, counting from the time they started, yet when they met, as they would be observing different days, they must either have two conflicting Sabbaths, or one of them must change its day and adopt that of the other. Since the Creator has made it physically impossible to observe the same hours, or even, in some cases, the same day; does he not thus evidently teach us, that it was not unalterably the *seventh* day of the week, but the religious observance of the *seventh portion* of time which essentially constitutes his Sabbath? while, in the Old Testament dispensation, the seventh day was confessedly appointed. During the Mosaic dispensation, the same proportion of time was reiterated, with various ceremonial injunctions, and the Sabbath, like the rainbow of old, employed as a type or sign to the Israelites, without altering its primitive relation to other nations. This ceremonial character and its appendages, which were peculiar to the Mosaic economy, and 'were shadows of things to come, of which Christ is the body,' Paul tells the Colossians (ii. 16) were abolished in the New testament, with the other types and shadows of the old; but the primitive design and obligation remained to sanctify the seventh portion of time. The inspired apostles, doubtless

for wise reasons, selected the day of our Lord's resurrection, the first day of the week, for their stated seventh-day religious services, perhaps to connect the Savior's triumph over death and the powers of hell, with the perpetual public devotions of Christians, and possibly to prevent the ceremonial aspects of the Jewish Sabbath from becoming connected with that of Christians, to which there would have been a constant tendency, if the same day had been retained.

"That the inspired apostles, and primitive Christians under their guidance, selected the first day for their regular weekly public exercises, we think, needs no labored argument. Luke the evangelist, not only tells us, that the disciples came together on the first day to break bread, that is, to celebrate the communion, but he says, on the first day of the week, *when* they came together for this purpose, Paul preached to them; implying that it was their custom so to convene. Paul also directs the Christians of Corinth and Galatia to hold their charitable collections on the first, or, as St. John calls it, 'The Lord's Day,' for the obvious reason, that then they were assembled. 1 Cor. xvi. 1, 2. Indeed, the resurrection of Christ was so decidedly the culminating and crowning scene in the work of redemption, it was so obviously the day of triumph for Christ, for Christianity, and for Christians, that the disciples from the beginning very naturally regarded it as the day most closely connected with their religion and worship, and observed it as such. And the divine Savior himself seems to have evinced his approbation of the practice. We have no account of his having met with them after his resurrection on the Jewish Sabbath; but every instance of his appearance to them was on the first day of the week, on the Lord's Day. It was on this day that he favored their assembly with his presence, and pronounced his benediction, 'Peace

be with you.' It was on this day that he poured out his Spirit upon them, and bestowed the gift of tongues; and it was on this day, also, that he revealed himself and the prophetic history of his church to St. John at Patmos. Luke xxiv. 36. Levit. xxiii. 15, 16. Acts ii. 1.

"That this day was religiously observed by Christians, in regular succession during the first three centuries, is evident from the testimony of Ignatius, Justin Martyr, Tertullian, Clement of Alexandria, and Cyprian. Eusebius, of the fourth century, tells us that Christians were so well known by the fact of their observing the Lord's day, that the heathen, when wishing to know whether any person was a disciple of Christ, decided by his answer to the inquiry, *Dost thou observe the Lord's day?* In the fourth century, Constantine, the first Christian emperor, enacted civil laws, requiring abstinence from secular labor on the Lord's day; and from that time to the present, similar prohibitions, more or less stringent, are embodied in the code of every Christian nation."

On the question of the divine obligation of the Lord's Day, Dr. Schmucker stood squarely on the basis of the General Synod. This will appear evident from its action at York in May 1864. A number of preambles and a resolution, read and moved by Dr. Passavant, were adopted. We copy the resolution which reads as follows:

"*Resolved*, That while this Synod, resting on the word of God as the sole authority in matters of faith on its infallible warrant, rejects the Romish doctrine of the real presence or Transubstantiation, and with it the doctrine of Consubstantiation; rejects the Romish mass, and all the ceremonies distinctive of the mass; denies any power in the sacraments, as an *opus operatum*, or that the blessings of Baptism and the Lord's Supper can be received without faith; rejects auricular confession and priestly absolution; holds that there is no priesthood on earth, but that of all

believers, and that God only can forgive sins; and *maintains the Divine obligation of the Sabbath.*" *

Dr. C. P. Krauth, Sr., his colleague in the Seminary, published a treatise on the Sabbath, in which he maintained the Divine obligation of the Lord's Day. 1856, page 53.

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* The divine appointment of the Lord's Day is also taught in the Provisional Catechism adopted by the General Synod. Under question 58, "Why do we now keep the first day of the week, or Sunday?" the fourth reason assigned is, "Because the apostles kept this day for religious worship and being inspired, they must have known their Lord's will."

Under question sixty, "What is meant by keeping the Sabbath holy?" the answer is, "We keep the Sabbath holy, when we give the day to the word and worship of God, and Christian service of our fellow men, resting from worldly labor."

In Luther's Larger Catechism also we find these words: "Since then so much depends upon God's Word, that without it no Sabbath can be kept holy, we ought to know, that God will insist upon a strict observance of the commandment, and will punish all who despise his Word, and are not willing to hear and learn it, especially at the times appointed for the purpose."

Dr. Conrad's Catechism teaches as follows on the Sabbath question:

"62 When was the Sabbath instituted? Immediately after the work of creation was finished.

"66 How do we remember the Sabbath day? By observing it for rest and worship.

"67 What is meant by God's hallowing the Sabbath? The setting apart of the seventh day from common to sacred purposes.

"68 How is the Sabbath kept holy? By abstaining from all worldly pursuits, and regulating our thoughts, words and actions according to its sacred character.

"70 How may its spiritual blessings be secured? By prayer and meditation at home, by worshiping in the house of God, and by doing good.

"71 How is the Sabbath profaned? By spending it in secular pursuits, by visiting and travel, by recreation and pleasure, as if it were an ordinary, and not a holy day.

"78 By whom was the change from the seventh to the first day of the week made? By the apostles, with the approbation of Jesus Christ, the Lord of the Sabbath."

The following by Dr. C. P. Krauth, Jr., late Professor of Theology in Mt. Airy Seminary, and author of the "Conservative Reformation," is taken from his treatise on the Augsburg Confession, 1868, pages 81–83. It is very positive on the Divine obligation of the Lord's Day, and sustains Dr. Schmucker's position very decidedly:

"The Confessors maintained that the *Jewish Sabbath* is abrogated, but that so far as its ends and obligations

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Dr. Morris teaches in his Catechism as follows:

"7 On what day do Christians keep the Sabbath? On the first day of the week, because on that day the Savior rose from the dead.

"8 Who first changed the day? The holy apostles who knew the Lord's will, and were directed by the Holy Ghost. They set apart the first day in thankful remembrance of Christ's resurrection, for the out-pouring of the Holy Spirit, and for the time of public worship among Christians."

Dr. Ziegler in his Catechetics teaches as follows: "94 Why do we now keep the first day of the week, or Sunday? Because his disciples kept it by frequently meeting on it for religious worship; and being inspired, they must have known the Lord's will."

He also recommends his students to read "the Sabbath Manual" by Edwards, published by the American Tract Society, Nos. 1–4.

The fathers of the American Luth. Church inculcated the strict observance of the Lord's Day, as may be seen from the following extract from the Halle Annals: "So faithfully did Dr. Kunze direct the artillery of the pulpit against the vice of Sabbath breaking, then as now prevalent among European Germans, that they became greatly excited, and published some abusive articles against him in the English newspapers; the German editor wisely declined to insert such articles."

Dr. Mann, member of the Ministerium of Pennsylvania, in his "Plea for the Augsburg Confession," writes as follows: "Luther and Melancthon had received from the older church, the doctrine and practice of the Christian Sabbath, as a holy day, as a divine institution and obligation, and they had not a word to say against this view of the Sabbath. But they had a great deal to say against the abuses, by which the bishops made the Sabbath a day of sin and dishonor to God and his church, instead of making it a day devoted to his glory." — *Page 28.*

were original and generic they are unchangeable, and that to meet these ends and obligations the Christian Church, through the Apostles, had appointed the first day of the week, or Lord's Day. In what they here say they mean to confute two Romish errors. The first was that of the "*observation*" of days, that is, of *such* a keeping as was Judaizing in its spirit, and opposed to the grace of the Gospel, such as St. Paul expressly condemned when he says: 'Ye *observe* days. . . . I am afraid lest I have bestowed labor upon you in vain.' Galat. iv. 10. Secondly, the idea that such outward observation was in itself meritoriously *necessary* to salvation. This the Confession denied, and shows that there is a necessity for the Lord's Day, but not of the kind Romanism had invented.

"A systematic statement of the predominant doctrine of the Sabbath *involved* in the views of the greatest writers of our Church, may be presented in the following propositions:

"1. The law that one day in seven shall be set apart for the service of God, has existed by Divine command, from the foundation of the world, and its obligation is a part of the original law of nature.

"2. The command was repeated in the Decalogue and in the Mosaic law, with specific ceremonial characteristics adapting it to the Jewish nation.

"3. The law itself, generically considered, is of perpetual and universal obligation; its specific ceremonial characteristics pertain only to the Jews.

"4. The law itself has never been abrogated; the specific ceremonial characteristics have been.

"5. To keep one day in seven holy to God, to abstain from all that may conflict with its sanctification, is generic, not specific; moral, not ceremonial.

"6. The obligation to keep holy the seventh day, or Saturday, is ceremonial, and not binding on Christians.

"7. The resurrection of Christ, his successive appearings, the Pentecostal effusion of his Spirit, on the first day of the week, together with the example of the Apostles, and of the Apostolic Church, have shown to the Church what day in the seven may, under the New Dispensation, most fitly be kept holy, and have led to the substitution of the first day of the week for the seventh, as the Christian Sabbath.

"8. To keep holy the first day of the week, to consecrate it to God, and to this end to abstain upon it from all works except those of necessity, mercy, and the service of God, *is obligatory on all men.*

"No Church can show a purer record than the Lutheran Church, on this very question of sound doctrine in regard to the moral and Divine obligation to consecrate one day in every seven to God, and to repose from toil. The greatest leaders of theology in our church, considered a denial of the Divine obligation to keep one day in seven as *Socinian.* The Sabbatarians, harmonizing with the Jews, considered even the determinative part of the fourth command as perpetual, and contended that Saturday should be kept. Our fathers rejected this error. The Anabaptists and Socinians contended that no part of the fourth command is of Divine obligation—that all is ceremonial. Our fathers rejected this error, and rested on this point as in others, on the truth removed from each extreme—that the generic Sabbath is primitive and has never been abrogated —that only what is ceremonial in the Jewish Sabbath is abrogated—that the Christian Sabbath is a glorious bond of the sovereignty of God in the law, and of the freedom of the church under the gospel; *Divine in its generic origin and obligation, and apostolic in its specific determination.*"

DR. SCHMUCKER'S POSITION ON THE TEMPERANCE QUESTION.

On the subject of Temperance, Dr. Schmucker was half a century in advance of his contemporaries. He was a tee-total abstainer from intoxicants as a beverage, while the temperance people advocated moderate drinking; he advocated legislation to prevent the sale of alcoholic liquors, while others pleaded only for moral suasion; he was a Prohibitionist, long before Local Option was thought of, or the Prohibition Party had an existence. I shall never forget a speech which I heard him make while I was a student in Pennsylvania College (1841-44). A public meeting was called to assemble in the old Gettysburg court house, which stood in the centre of the square. The meeting was addressed by Dr. Schmucker. He then and there contended that temperance could never become prevalent in this country by means of moral suasion, but that the whole liquor traffic should be suppressed by law. "For," said the Doctor, "so long as liquor is publicly sold in taverns, (there were then no lager beer saloons) there will always be boys and men unprincipled enough to drink it." This declaration has been literally verified, as the experience of half a century has now clearly demonstrated.

The Doctor took occasion frequently to speak on the subject to the students in the class room, exhorting them to total abstinence from intoxicating liquors as a beverage, and to advocate temperance principles from the pulpit. Morris says of him; "He never drank a glass of strong liquor as a beverage in his life." The drinking of wine and whiskey was customary and even fashionable in the early period of his ministry, among ministers as well as laymen. There was, it is said, in those days a stillhouse on almost every farm in York County. The farmers would distill their grain into whiskey, which they would send by wagon to Baltimore, being far less bulky and weighty in that

shape than corn or rye. It was a great grief to him to see some of his own ministerial brethren fall victims to the vice of intemperance. Even some of the ministers who participated in the organization of the General Synod, and the establishment of the Seminary became inebriates. He told us in class to what peculiar temptations the ministers of that day were exposed. It was at that time regarded as a duty required by hospitality to set out a bottle to every visitor as soon as he entered the house. When a minister paid a pastoral visit in one of the families of his congregation the inevitable bottle of wine or whiskey was set before him. It was regarded as a slight if he declined to drink But by the time a minister had made half a dozen or more pastoral visits and drank more or less at every house, he would hardly get home a sober man. Now, if this course was continued for any length of time, a taste for ardent spirits would be formed, which he could no longer resist, and he would become a confirmed drunkard, disgrace his calling and would have to retire from the ministry or be deposed from his office.

HIS POSITION ON SLAVERY.

Dr. Schmucker was an avowed enemy of the slavery system. He made no secret of his views, but expressed them in public and in private. Also in his lectures in the seminary he frequently expressed his aversion to the Negro slavery as it existed in the Southern States, and not unfrequently to the ill-suppressed opposition of students from the South.

The following statements from his youngest son, Samuel D. Schmucker, Esq., will give some insight into the Doctor's relation to slavery and his views upon the system:

"We had two old Negro servants in my early life, who had been slaves in my mother's family, and were manumit-

ted, but I am not familiar with the details of their history. They were freed before I was born. I know that after these servants became superannuated, they were supported by father, as long as they lived. A modest legacy, left by my maternal grandmother for that purpose, assisted, in part, I believe, to support them.

"Your reference to the manumitted Negro servants reminds me of the circumstance, that in my early life runaway slaves would occasionally come to our house. Father would allow any such to sleep in his barn by day, and I am sure, assisted them, at least to the extent of supplying them with food. After the decision of the Dred Scott case, I once asked him, what he would do, if a fugitive slave were to approach him personally for aid? He replied, that he would never assist in returning a fellow being into bondage, and would succor any such that were in distress, and that if he was prosecuted for it, he would admit the fact, and pay the penalty for which the law might make him liable.

"He always favored the gradual abolition of slavery, and insisted, that it should be accomplished by law, even if the slave holder had such a standing before the law, as to entitle him to compensation for the manumitted slave at the public expense."

The following is contributed by Dr. Diehl on this subject in the *Quarterly Review:*

"At the Synod of Maryland and Virginia, 1824, he pleaded earnestly the cause of African Colonization. Born in Maryland, and settled as pastor for five years in Virginia, he was familiar with slavery in all its phases and relations. He understood the condition and moral character of the colored population in the slave states. When colonization failed to accomplish what its early advocates had ardently hoped, and emancipation societies were organized, Dr

Schmucker gave the subject much attention. He adopted moderate abolition sentiments. These sentiments he did not conceal, but stated them frankly in his lecture room to the students. In his Popular Theology, 1834, he gave his views to the public advocating still African Colonization as the means of evangelizing Africa, and giving freedom to a small number, but urging gradual emancipation as the only remedy to our great political evil. As his Theology was extensively circulated in the Southern States, and many of his pupils were scattered all over the South, his sentiments were known. Hence, when the war broke out, and the southern people were intensely embittered against all emancipationists, he was the object of no small amount of bitter feeling. And when Lee's army invaded Maryland on their way to Pennsylvania, 1863, they declared their purpose to arrest Dr. Schmucker. A week before the battle of Gettysburg, he received a communication from a Lutheran minister in Maryland, making known to him their avowed purpose to arrest him, and advising him, by all means, to leave Gettysburg, should the confederates move in that direction. When they took possession of Seminary Hill, they occupied his house for three days, July, 1, 2, 3. His house was pierced by thirteen cannon balls. His fine library was shamefully abused, and some of his furniture plundered.

"Having noticed the poverty and wretchedness of the free colored population of Pennsylvania, and attributing their sad condition, largely, to their exclusion from mechanical and other lucrative employments, he went to Harrisburg, 1842, and laid before the Legislature of the State, a petition for the passage of a law for the melioration of the colored people. He drew up a bill, which provided that colored girls over 13 and boys over 14 years, should all be registered by the assessors, and if idle, or neglected by their

parents, should be brought before Justices of the peace, and by them bound, while minors, to respectable white people, to be brought up to trades or other industrial pursuits. This bill was moved by a member and passed the first and second reading. But before the final reading and vote, some of the demagogues determined to defeat it, by stigmatizing it as an abolition measure. They gained their point. But the following year, Dr. Schmucker introduced the same bill through a member. It was received with general favor. But then a quarrel sprang up about the State election. So violent was the commotion that the military were called out. In the turmoil the bill was lost sight of. Had the salutary law passed, no doubt the colored people of Pennsylvania would have been in a better moral and physical condition, than they were at the breaking out of the war."

CHAPTER FIFTEENTH.

THE NECESSITY OF UNION IN THE LUTHERAN CHURCH—EVIL EFFECTS OF DISUNION—EVILS OF SEPARATION AMONG PROTESTANTS—HIS APPEAL FOR CHRISTIAN UNION—COMPARISON OF CREEDS—THE ORIGIN OF THE EVANGELICAL ALLIANCE—DR. CONRAD'S TRIBUTE—DR. KING'S ENCOMIUM—EXTENSIVE CORRESPONDENCE—DR. SCHAF'S LETTER—INTRODUCTORY LETTERS TO GERMAN THEOLOGIANS—ANTI SLAVERY RESOLUTIONS IN THE ALLIANCE—PROTEST OF THE AMERICAN DELEGATES—COMPOSED BY DR. SCHMUCKER—THE RESOLUTIONS IRRELEVANT—CAME TOO LATE—OFFENSIVE TO AMERICANS—WOUND THE FEELINGS OF SOUTHERN CHRISTIANS—WOULD RETARD EMANCIPATION.

EFFORTS TOWARD CHURCH UNION.

"About the time of his entering the ministry, the organization of the General Synod directed his attention to the evils which our church suffered from the want of union. Five synods with no bond of union between them, the church was in danger of becoming heterogeneous. Each synod would probably adopt its own doctrinal standard, and church government and discipline. Each would probably publish its own hymn-book and catechism. Each would regulate the order of its services. Mr. Schmucker saw that if no bond of union were formed, Lutheranism in Tennessee would be one thing; in Ohio another; in Pennsylvania another, and in New York another. There could

be no efficiency in a church so disjointed and divergent. There could be no missionary efforts; no great institutions of learning; and no church-love among the people. He expressed, in one of his earnest and heartfelt appeals, made to a Conference in 1823, his apprehension that if the General Synod could not survive the death-blow aimed at her, at the time, so gloomy and discouraging would be the aspect of affairs, that no educated young men, of talents and piety, would enter her ministry. The best sons of the church would leave her; for no young man of high aims would be willing to devote his life to a field of labor so utterly hopeless of fruits. His heart was evidently bleeding over the lamentable state of things, when he wrote that long letter in German to the York Conference, the manuscript of which is preserved among his papers.

"When by his wonderful labors, he had succeeded in averting the annihilation of the General Synod, he immediately began measures to form a bond of union between the Lutheran Church of the United States, and the Lutheran Church of Europe. Hence his resolutions introduced into the Maryland and Virginia Synod, and afterward into the General Synod, for a committee on Foreign Correspondence.

"Having seen so clearly, and felt so deeply, the evils resulting from the want of union and compact organization in his own church, his mind was led to consider the evils resulting from the separation from each other, of the several protestant churches. If some general bond of union could bind together all the forces of Protestantism, the Evangelical Churches would become mighty for the overthrow of the Papacy, and the pulling down the strongholds of Satan. He pondered the subject deeply and long, and in 1838 he gave his views to the public, in his fraternal appeal to the American churches.

"His hope then was the formation of an alliance between the several Protestant Churches, that would not at all disturb their denominational organizations, but bring them to co-operate on a well-defined common platform, adopting a statement of fundamental doctrines, which all could subscribe—a statement, the language of which was taken from the several creeds, or confessions of faith, of the leading denominations. His book produced a marked impression. Eminent men were led to consider the subject. Many of Dr. Schmucker's statements were unquestionably true. Protestantism had long been taunted for its divisions. If some general union could be formed, the cause of Evangelical religion would be strengthened.

"Prominent men, in different churches, read the Appeal, and expressed their assent to the general principles laid down. In the correspondence to which his book gave rise, the idea of an Evangelical Alliance was suggested. The representatives of the great churches of Europe and America might hold a convention, it was suggested, say in London, lay down a basis on which all could stand, form a plan by which all could work together for the general advancement of Christianity, and thus hold forth the great truth, that the true followers of Christ are one. The result was the holding of the first World's Christian Alliance, in London, in the summer of 1846. Some of the speakers at the recent Alliance, in New York, accorded to Dr. Schmucker the honor of having done more than any other man for the Christian union developed in that great assembly.

"Dr. Schmucker was always tolerant. He knew well that great diversity existed in his own church, when he labored so earnestly to bring all the synods together in a general body. Yet he believed that the spirit of toleration would enable them to bear with each other, and diverse as

their sentiments on non-essential points might be, they could harmoniously co-operate as members of the mother church of the Reformation. When he wrote his appeal, and made the subsequent efforts, to bring the leading men of all evangelical churches together in a world's alliance, he never lost sight of the difference of opinion between the Baptist and the Episcopalian, and the Lutheran, and the Reformed, and the Presbyterian, and the Methodist, and the Congregationalist. But he took their several creeds and compared them. He found them harmonious on the grand fundamental truths of the Christian system, and formed, from these several confessions, a symmetrical creed."—*Diehl.*

"The following tribute to the memory of S. S. Schmucker, D. D., as an enlightened and consistent advocate of Christian Union among Protestants, constitutes the introduction of the address delivered by Dr. F. W. Conrad before the Evangelical Alliance on Interchange of Pulpits:

"Dr. Schmucker commenced the study of the subject of Christian union more than half a century ago. The matured results of these studies were given to the world in his 'Fraternal Appeal' to the American churches, which was first published in 1838, and subsequently passed through several editions in a revised and enlarged form. It was extensively circulated in England and America, awakened a deep interest in the subject, received favorable notice from the religious press, and numerous testimonials from many of the most distinguished divines of the different Protestant denominations. It is an admitted fact that the 'Appeal' of Dr. Schmucker bore a prominent part in preparing the way for the organization of the Evangelical Alliance in 1846. He was present at its first meeting, and was even then designated as 'the father of the Alliance,' by Dr. King, of Ireland, in a public address delivered in

London at that time. It was he also who moved already, at that first meeting of the Alliance, that its second meeting should be held in New York; and, although his motion was not adopted at that time, nevertheless it was carried out practically twenty-seven years later, as the present sixth conference of the Alliance here happily attests.

"Dr. Schmucker took special interest in the subject of Christian union, and labored for its promotion, through the Evangelical Alliance, during the greater portion of his ministerial and professional life. As he approached the portals of eternity during his declining years his mind and heart were more and more absorbed by it, and he prepared a plan for the confederation of all Protestant denominations in an Evangelical Alliance of the entire Christian world. This plan was published, and favorably noticed by a number of religious journals of different denominations in this country during the past year, and a copy of it has been laid before the committee of the Alliance for their consideration. He looked forward to this meeting with ardent solicitude, and expected to be present to submit his plan of confederation before the Alliance in person.

"The last letter I received from him had reference to the subject of Christian union, and contained a request that the speaker should, in his absence, take charge of his plan for the confederation of the churches of Protestant Christendom, and present it for consideration at the meeting of the General Synod of the Lutheran Church. But God, in his all-wise providence, so ordered that his strong desire to take part in this conference could not be gratified. On the 26th of July last, after entertaining friends at his house in the evening, he was suddenly seized with heart disease, and before midnight, died, in the conscious hope of a blissful immortality. His last words were: 'I have lived and am dying in the faith of Jesus.'"

We find among his papers the evidence of an extensive correspondence with the leading members and friends of the Alliance. The following letter from Dr. Schaff, though written mainly as an introduction to prominent theologians in Germany, will be interesting to our readers. We translate it from the German:

MERCERSBURG, PA., *March 16, 1846.*

Respected Friend and Brother in the Lord:

I am just now quite tired by writing letters, yet I will send you my hearty congratulations on your appointment as delegate to the convention in London, and my best wishes for your safe journey into the never-to-be-forgotten land of our fathers. Herewith I send a few hints in regard to the inclosed introductions. The circular addresses I have left open, those addressed to individual pastors I have closed. But you can open these also, in case you should have any difficulty at the custom house. These contain nothing important in addition to your introduction. I did not wish to burden you with bulky, and extensive epistles.

When you come to Berlin do not forget to call very soon on Candidate Schroeder, to whom I have addressed one of the accompanying letters. He is a very friendly young man; and will be of great assistance to you. You must call on Pastor Souchon and hear him preach. He is one of the most distinguished and earnest pulpit orators of Germany, of tremendous power and effect. Convey to this dear friend my most hearty salutation. Pastor Weise lives quite near to Berlin. Schroeder can accompany you out to him. You will find in him a very upright and cordial country pastor. In case you get to Italy, of course you will visit *Rome*. There you will find the chaplain of the Russian Embassy, Thiele, residing probably on the Capitol, and in Naples the chaplain of the Prussian Embassy,

Remy. Both of them are my dear friends, especially the latter. They will certainly receive you very hospitably on account of my salutations. In Geneva, I am acquainted with Merle D'Aubigne, Gansen, Pilete and Malan. I do not wish to trouble you with orders, as you are doubtless sufficiently burdened with them already. Perhaps I may send you a small package yet, if I find time to write a few more letters, which, however, is doubtful.

If you should wish a special introduction to some other person, you will please to write to me. I could, for instance, give you an introduction to the minister of ecclesiastical affairs, Eichhorn, and other high officials in different parts of Germany. But I think you have enough with the accompanying documents. The Licentiate Erbkam, is a nephew of Eichhorn, and can more properly introduce you to him than I can. Again I wish you from my whole whole heart (*von ganzem Herzen*) a safe and pleasant journey. Give my kind regards to Prof. Hay and Mrs. Schmucker. Your friend and brother in the Lord.

PHILLIP SCHAFF.

ANTI-SLAVERY IN THE ALLIANCE.

As it was intimated in the letter of Kurtz and Morris from Paris, resolutions were drawn up in the Alliance in London, by which ministers from America, and especially those from the slave-holding states could not be admitted to membership. Slavery at that time existed in full force in the Southern States, and anti-slavery feeling ran very high among the English people. Dr. Schmucker himself was most earnestly opposed to slavery, but technically the resolution would have excluded him also. For although the slaves, which he had inherited by his second wife, were all emancipated or set free, except the very aged ones, who could not support themselves, and for whose comfortable maintenance provision had been made, yet he could still be

regarded, as in the legal sense, a slave holder. The American brethren therefore drew up the following protest against the resolution, which we find among the Doctor's papers, no doubt composed by himself, and which will be very interesting reading:

"The Conference of Christian brethren from all parts of the world which has just formed the Evangelical Alliance in this city was convened on the invitation of the committee of a smaller Conference which held its first meeting in Liverpool in October last. The document of invitation sent out by the Liverpool committee contained the doctrinal basis which has since been adopted with some variations as the foundation of the new Alliance, but there was no allusion in this document to the subject of slavery. On our arrival in London to aid in forming the Alliance, most of us signed the following paper:

"'Heartily desirous of promoting the great object contemplated by the proposed Evangelical Alliance, and approving of the doctrinal basis and principles contained in the accompanying document, I consent that my name be enrolled as a corresponding member.'"

"The 'document' referred to in this paper was the document to which we have already alluded and which made no mention of slavery. At the same time the attention of most of us was directed to a separate paper of which the following is a copy:

PROPOSED EVANGELICAL ALLIANCE.

PROVISIONAL COMMITTEE.

Extract of the Minutes of the London Division, July 7th, and July 21st, 1846:

'*Resolved*, That American brethren, on their election as Foreign Corresponding members, be enrolled as such, on their signature being attached to the form already adopted for English members, at the same time directing their special

attention to the Resolution on Slavery, adopted at the aggregate meeting at Birmingham, with reference to their individual concern in the same.'

'*Resolved*, That the Minute with respect to slave-holding adopted at the Birmingham aggregate meeting, be put before brethren who may come to the August Conference from all countries whose governments tolerate the practice in question among their subjects.'

Resolution adopted at the meeting of the Aggregate Committee at Birmingham, March 31st, 1846, and following days:

'That while this committee deem it unnecessary and inexpedient to enter into any question at present on the subject of slave-holding, or on the difficult circumstances in which Christian brethren may be placed in countries where the law of slavery prevails; they are of opinion that invitations ought not to be sent to individuals who, whether by their own fault or otherwise, may be in the unhappy position of holding their fellow-men as slaves.'

OFFICIAL SECRETARIES. { ALEX. DIGBYS CAMPBELL. / EDWARD STEANE.

"We understand that some of our British brethren are under the impression that we have subscribed an approval of these resolutions. This is a mistake. 'The document' which we approved and subscribed was the document containing the doctrinal basis. These resolutions were on a separate paper, to which the attention of most of us was directed, but we were not required to subscribe them or approve them. We could not approve them. We made our verbal protest against them. We regarded them as highly objectionable, and particularly for the following reasons:

1. They were *irrelevant* to the matter in hand. They had nothing to do with the proper object of the Alliance. The Alliance is a union, for purposes exclusively religious, of Evangelical Christians who agree in the great doctrines

of the gospel. Slavery is a political evil and although it draws great moral evils in its train and we are all heartily opposed to it, and ready in every proper way to promote its removal, we do not think that the subject comes within the province of this Alliance.

2. The resolutions came too late. The original card of invitation with no allusion in it to slavery, was widely circulated and extensively acted on by ecclesiastical bodies in America soon after it was issued, and many who accepted it had crossed the Atlantic before they met with the Birmingham resolution. As this resolution, if adopted by the Alliance, would change its whole character, and exclude not only Christian slave-holders, but the great body of Evangelical Christians who are in christian communion with them, non-slave-holding states of America, it should have been adopted, if adopted at all, before the invitation was sent. It was too late to do it afterwards.

3. The first of the London resolutions *is offensive to us as Americans.* Why the wholly needless specification of 'American brethren' in connection with slavery? Why was it not said at once; 'brethren from all the countries whose governments tolerate slavery?' Why the prominence given to America in this matter? If we did not know that our British brethren are incapable of intending to offend us; if we had not received explanations, which convince us that the London committee, when they passed their second resolution intended to correct that which would be deemed objectionable by Americans in the first resolution, and that it was only through inadvertence that the first resolution was allowed to remain in its present shape, we should feel constrained to express our regret in strong language. As it is, we have only to rejoice that the matter admits of such explanation.

4. The Birmingham resolution is calculated to

wound the feelings of unoffending Christian brethren in the slave-holding states, and to retard the abolition of slavery.

"If Christian brethren (in the terms of the resolution) 'placed by no fault of their own in an unhappy position,' involving strong temptations and severe trials, nevertheless conduct themselves worthily, they merit on that account in our view, the sympathy of their fellow-christians, and especially of those who are sincerely seeking the removal of the great evil from which their temptations and trials arise. This is not the time to inquire whether the American churches have or have not all done their duty in regard to this subject; but this seems to us to be singular, in singling out such brethren for the stigma of exclusion from Christian fellowship. In their 'difficult circumstances' they need the encouragement and support of the counsels and prayers of their fellow-christians, and if slavery is ever to be abolished in the Southern States of America, we need such men to take the lead in the movement. There is in these circumstances, in our view, weighty reason not for non-intercourse but for closer Christian union. This is not the time to inquire whether or not the American churches have all done their duty in regard to the subject, but it is well known to us that many Christian slave-holders are in their principles and feelings entirely opposed to slavery, and are prepared to make all the efforts and sacrifices in their power for the removal of the evil as soon and as fast as practicable; it ought to be known to our European brethren that slavery cannot at once be abolished in any State of the American Union, except by the legislature of that State; that the citizens of non-slave-holding States can only act on the subject by moral influence, and that this influence is to be exerted chiefly on and through Christians in the slave-holding community. It is because we have great confidence in the piety and intelligence, and in the

constantly increasing number of godly men in the slave-holding States that we look with increasing hope for the entire removal of American slavery. We deeply sympathize with these brethren under the heavy responsibilities they are called to bear. Our duty no less than our Christian affection impels us to maintain intimate relations with them, and we could not, without a grievous offence against the best hopes of religion and humanity in the South, as well as against our own conscience consent to any action which would imply a want of Christian confidence in them, or which might endanger our amicable and fraternal relations with this portion of the American church."

David Buehler, Esq., at that time editor of the Gettysburg *Star and Sentinel*, writes as follows in an obituary article:

"In August, 1846, he attended the World's Convention of the Evangelical Alliance, held in London, as one of the delegates from the United States.

"Within the last year he prepared and extensively circulated a Fraternal Appeal on the subject of Christian Union, looking towards bringing different Evangelical denominations into closer fraternal union, without in any wise affecting the peculiar ecclesiastical or denominational peculiarities of any of them.

"This subject lay close to his heart, and, in a conversation with the writer of this tribute only a few day ago, he spoke hopefully of the indications of a better understanding between Christian denominations of this country, tending to a realization of his long cherished desires. He might not live to see it, but the day was coming full of glorious promise. He felt a deep interest in the meeting of the Evangelical Alliance at New York this fall, which he had been invited to address, and looked forward to the meeting as

likely to develop additional interest on the subject of Christian Union."

Prof. Chas. Hay, for many years his colleague in the Seminary, has this to say in relation to Dr. Schmucker's work in promoting Christian Union:

"Wherever we look, we see traces of his workmanship; and he must be a cynical critic, indeed, who, amid so much to admire and to be grateful for, will stop to censure what may seem to him to be an excess of liberality, or a too anxious eagerness to ignore denominational peculiarities in the effort to unite, already in this world, the divided flock of the Good Shepherd into one fold. Could he address us now, from the immediate presence of the Lord, as he there greets multitudes of fellow believers, who, having gone up to glory through tribulation, from the midst of the various denominations of Christians upon earth, with whom he had here sought and found congenial sympathy, and with whom he cordially labored in the cause of our common Master, he would doubtless assure us that he has now no regrets for any efforts he has ever made on earth to anticipate the communion of saints, upon which, we trust, he now has entered. Rather let us regret that we have so little of that spirit of true Christian charity which seeks to discover and practically recognize in others the love of Jesus as the true badge of discipleship—'Simon, son of Jonas, lovest thou me?'—and the only indispensable test for Christian fellowship on earth, as it undoubtedly will be found to be the only real test of the communion of saints on high."

The following obituary notice appeared in the *New York Observer* (Presbyterian) one week after Dr. Schmucker's death:

"Dr. Schmucker, the Nestor of the Evangelical Lutheran Church, is dead. At the time of his death he was an *Emeritus* Professor in the Theological Seminary at Gettys-

burg, Pa., with which institution he had been many years connected. He was a man of catholic spirit and peaceful temper. He had long conceived the idea of an organic union of the Protestant churches of the United States, and was laboring to carry it into effect.* The meeting of his 'Evangelical Alliance' was appointed to take place in this city, in October next. Whether the scheme will be pushed, now that its master spirit is gone, we doubt. Indeed, in the opinion of many, it is premature. But whether practicable at present or not, the conception did honor to Dr. Schmucker's heart and mind, and will always be honorably associated with his name. He died at a ripe age, having, we lieve, passed seventy years."

In the advocacy of Christian Union, Dr. Schmucker published an "Appeal to the Friends of the Redeemer on Primitive Christain Union," a volume of 262 pages, which obtained a large circulation and attained a second edition. In this book he stated the design of Christian Union as follows:

"The design to be aimed at, by the measures to be recommended, is not to amalgamate the several denominations into one church, nor to impair in any degree the independent control of each denomination over its own affairs and interests, but to present to the world a more formal profession and practical proof of our mutual recognition of each other as integral parts of the visible church of Christ on earth, as well as of our fundamental unity of faith, and readiness to co-operate harmoniously in the advancement of objects of common interest."

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* This is an error; he did not labor to effect an organic, but only a fraternal or co-operative union, in which the denominations should retain their respective organizations and peculiarities, but co-operate fraternally in opposition to fundamental errorists, infidels, and papal Hierarchy.—ED.

We take the following commendatory notices of the book, which set forth the object and design of the Evangelical Alliance:

From the *Lutheran Observer*, edited by the Rev. Dr. B. Kurtz, Baltimore.

"The careful perusal of this work has afforded us a high degree of enjoyment, and it is calculated, if it receive that respectful and impartial examination from the churches of our country, which it eminently merits, to exert an influence for good, which will be felt in heathen countries as well as throughout our whole land, in the present and future generations.

"In the proposition and elucidation of the remedy for the evils of division in the church of God, and especially in the excogitation of a plan for the restoration of catholic union on apostolic principles, we think the learned author has mainly exhibited his strength. This part of the book, especially, bears the marks of profound thought, close investigation, extensive observation, and of a catholicity of spirit and deep and all-pervading solicitude for the prosperity of Zion, which reflects most creditably upon his heart. The 'Apostolic Protestant Confession,' embracing only the fundamentals of inspired truth, which are believed by all the orthodox churches of Protestant Christendom, is evidently the work of great care and of a clear and judicious mind.

"If the sentiments advanced in this 'Appeal' are fairly tested, not by ecclesiastical standards which are the work of uninspired, though good men, but by 'the law and the testimony' that is, by the unerring rule of God's holy word, they cannot fail to command respect and win advocates; and if the Protestant Churches be organized, and carry on their operations on the principles developed in the 'Appeal,' there can be no doubt that they would approxi-

mate much nearer to the apostolic church than they now do; that they could act much more efficiently and harmoniously in advancing the triumphs of the Cross in the heathen and the papal world; and that those blissful times would again arive, when surrounding observers would be compelled to exclaim, 'See how these Christians love one another?'

"This Appeal was first published in the eleventh and twelfth volumes of the American Biblical Repository. We read the whole discussion at the time when it came out. We were then struck with its candor, honesty, thorough and learned research, and eminently catholic and disinterested spirit. In further consideration of it, and also by conversation with the excellent author, we cannot but hope that it will receive the serious attention of all our evangelical churches, and especially of all ministers of the gospel. The author has not so much to fear from disapproval of his plan, as from indifference or inattention to it. The principal features are the following:—the several Christian denominations shall retain each its own present ecclesiastical organization, government, discipline, and mode of worship; let each of the confederated denominations formally resolve for itself, not to discipline any member or minister, for holding a doctrine believed by any other denomination whose Christian character they acknowledge, provided his deportment be unexceptionable, and he conform to the rules of government, discipline, and worship adopted by said denomination; let a creed be adopted including only the doctrines held in common by all the orthodox Christian denominations, to be termed the Apostolic Protestant Confession, and let this same creed be used by all denominations as the terms of sacramental, ecclesiastical, and ministerial communion; there should be free sacramental, ecclesiastical, and ministerial communion among the confeder-

ated churches; in all matters not relating to the government, discipline, and forms of worship of individual churches, but pertaining to the common cause of Christianity, let the principle of co-operation, regardless of sect, be adopted, so far as the nature of the case will admit, and as fast as the views of the parties will allow; the Bible should, as much as possible, be made the text-book in all religious and theological instruction; and missionaries going into foreign lands ought to use and profess no other than this common creed, the Apostolic Protestant Confession, and connect with it whatever form of church government and mode of worship they prefer."

Dr. C. P. Krauth, Sr., writes as follows:

"The plan of union proposed by the Rev. Dr. Schmucker, which was first communicated to the public through the pages of the Biblical Repository, has been attentively considered by me, and I do not hesitate to say, after a careful examination of its principles, that it accords in my judgment with the genius of onr holy religion, as taught in the pages of the New Testament. I agree with him in the opinion that union is practicable, that it ought to take place, and that the accomplishment of it should be the sincere aim of all who love the Savior, in our different religious denominations; because it will remove many heavy evils under which the church now labors, facilitate the diffusion of religion, and arm the church with power which will render it speedily triumphant to the ends of the earth. The union advocated is apostolical, such as existed in the days of the heralds of the Gospel, and which, as much as anything else, imparted power to the preached word. Union then was strength, and now, if restored, would render our faith irresistible. I can scarcely persuade myself, that he has imbibed the spirit of Jesus Christ, in any considerable extent, who does not consider it a con-

summation most devoutly to be desired, and sincerely prayed for. The final prayers of the Savior on earth had reference to this blessed union: 'Neither pray I for them alone; but for them also which shall believe on me through their word; that they may all be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.'

"The plan of Dr. Schmucker meets my approbation more fully than any other that has come to my knowledge, because it does not restrict itself to arguments for union, and eloquent declamation on the beauties of a harmonizing church, whilst the way of bringing it about was left untouched. He has answered the question in a manner highly creditable to him as a theologian and a Christian. How is this to be effected? The mode of accomplishing it is intelligible, by no means complicated, it secures all vital truth, guards against extensive innovation in existing institutions, does not run counter to that attachment to the formularies of government and discipline in any church to which we may belong, which is so natural, and places the united church on a better basis to maintain internal peace, and to avoid dangerous dissensions, than has ever yet existed.

"With these views, I anxiously wish that the church of Jesus Christ in this country would take into most serious consideration the appeal which has been addressed to them on this subject. May the day not be distant when our eyes shall behold a convention of Christian divines deliberating in the spirit of the Master, on this great subject, and bringing forth their solemn decision in favor of union between Christian denominations, and of concentrated action in the great objects of the Christian enterprise."

CHAPTER SIXTEENTH.

SCHMUCKER AS A CONTROVERSIALIST—AVERSE TO PERSONAL COLLISION—DEBATED IN A KIND, CHRISTIAN SPIRIT—SHRANK FROM FIERCE PERSONAL CONFLICT—DIFFERED FROM DR. KURTZ—KURTZ AND THAD. STEVENS—OUR AIM IN CONTROVERSY—USE OF CONTROVERSY—DEFINITE PLATFORM—DR. SCHMUCKER ITS AUTHOR—ADOPTED BY THREE OR FOUR SYNODS—JACOBS' ERROR—DR. BAUGHER'S FIGURE—REASON ASSIGNED—ERRORS CLAIMED—EXCITING CONTROVERSY—CHANGES MADE BY DR. LOCHMAN—HOFFMAN—DR. MANN—CONTROVERSY IN A CHRISTIAN SPIRIT—CEREMOMIES OF THE MASS—EXTENDED DISCUSSION—PRIVATE CONFESSION AND ABSOLUTION—MANNER IN WHICH THEY WERE PERFORMED—SCRIPTURE EXPLAINED—DIVINE OBLIGATION OF LORD'S DAY—VIEWS OF REFORMERS LAX—MISSOURIANS SAY SABBATH ABROGATED—THE SACRAMENTS—BAPTISMAL REGENERATION—PUSEYISM AND NEVINISM—EXORCISM—MANNER IN WHICH IT WAS PRACTICED—BY WHAT COUNTRIES ADOPTED—EVIDENCE OF PARDON — LORD'S SUPPER — MOSHEIM, SCHMUCKER, MORRIS, BAUGHER.

SCHMUCKER AS A CONTROVERSIALIST.

The Doctor sometimes spoke to his students in class on the subject of religious controversy. He did not object to controversy when properly conducted. "Our aim," he instructed us, "should not be victory over our opponents, but the truth." "Religious controversy," he said, "though it often degenerates from that calm and dignified character, which it should ever sustain as a mutual search after truth,

seems, sometimes, to be necessary and proper. Discussions on topics of practical utility are alike pleasing to God and beneficial to the church, if conducted in a Christian spirit, and the parties have truth, and not victory for their aim. Truth is the will of God, exhibited in the diversified creations of his hand, either physical, intellectual, or moral, and the revelation of his word, correctly apprehended by the human mind. Since truth therefore is of God, it need fear no investigation. The divinity that is in it will secure its ultimate triumph. Though it may for a season be obscured or crushed to earth by passion, prejudice, or irresponsible authority, it will sooner or later assert its rights, and secure the homage of all upright minds. No friend of truth should dread impartial investigation. If he has unconsciously imbibed erroneous opinions, he will thus be conducted to the truth; and if his views are correct, they will be confirmed by investigation. 'Eternal vigilance has been styled the price of civil liberty;' and to 'search the Scriptures daily,' to 'prove all things and hold fast to that which is good,' is the grand safeguard of religious truth and ecclesiastical purity. The life of the greatest moral hero of the sixteenth century,—Martin Luther,—to whom Christianity is so largely indebted, was almost entirely expended in controversial efforts; and even the mild and peace-loving Melancthon felt it his duty to devote much of his time, his learning, and his talents to the vindication of the truth against its enemies."

The most serious controversy in which Dr. Schmucker was engaged took place in 1856. It was in relation to the "Definite Platform," or "American Recension of the Augsburg Confession." This document was prepared by Drs. Schmucker, Kurtz and Sprecher, but Dr. Schmucker declared himself its author. It was drawn up at the request of about twenty Lutheran ministers in the East and in the

West, men "of the very first responsibility." We give an account of its inception and preparation in the Doctor's own words:

"The Definite Platform could never, *with truth*, be regarded as the work of a few individuals. Its inception was the result of a consultation of a large number of influential brethren, especially of the West, who had been convinced by the aggressions of surrounding symbolists, that a decided, but also a more *definite* stand on the ground of the General Synod, was necessary in self defence. It was prepared and published at their request, not as an official document, but as a draft of such a basis as they had agreed on. It was presented to them, and taken up for consideration by their several Synods; and the unanimity with which they adopted it is conclusive proof that it was prepared according to the stipulated principles."

It was printed in pamphlet form and sent to the district synods in connection with the General Synod for discussion and adoption, if thought proper. It was adopted by three synods in the West, within a few weeks after its publication. So far as we know, it was not adopted by any of the Eastern synods, except perhaps the Melancthon, which had temporarily separated from the Maryland Synod, but after a few years re-united with it.*

I distinctly remember the discussion when it was brought up in the West Pennsylvania Synod. It was bitterly opposed by Dr. Baugher, Sr., and some others. Referring to the omissions in the Confession, he made use

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* The following Synods in the West adopted the Definite Platform: The Synod of Ohio, the Olive Branch Synod, of Ohio, and the Wittenberg Synod, of Ohio. Morris' Fifty Years in the Ministry, page 538.

Dr. Jacobs, in his History, says, "It was indorsed by one of the smallest synods of Ohio," which is doubtless an unintentional error by the learned historian. See his History, p. 426.

of the following striking figure of speech, "Here is a beautiful tree standing in front of a man's house, and some one comes along and cuts off some of its branches." To which it was replied, "When a tree has stood over three hundred years, it will naturally need some little trimming."

One reason assigned for the necessity of the American Recension was the fact, that the Western General Synod churches were intermingled with the German churches of the Missouri and Old Ohio Synods, which insist upon the adoption of the whole mass of the Symbolical Books. It is stated, also, that "not a single sentence has been added to the Augsburg Confession, whilst those several aspects of doctrine only were omitted which have long since been regarded by the great mass of our churches as unscriptural and as remnants of Romish error."

The only errors claimed to be contained in the Augsburg Confession (and which are omitted in the Recension) are:

1. The Approval of the Ceremonies of the Mass;
2. Private Confession and Absolution;
3. Denial of the Divine Obligation of the Christian Sabbath;
4. Baptismal Regeneration;
5. The Real Presence of the Body and Blood of the Savior in the Eucharist.

"With these few exceptions we retain the entire Augsburg Confession with all the great doctrines of the Reformation."

A most exciting controversy followed in the church papers, particularly the *Lutheran Observer*, and afterwards in pamphlets and books. Dr. Morris in his Fifty Years in the Ministry has copied the gist of what was published against the Definite Platform, and Drs. Kurtz and Schmucker wrote in its defense in the *Observer*. Some one

said, Dr. Schmucker made the greatest mistake of his life in preparing this document, and his son, Dr. B. M. Schmucker, says, "The Definite Platform was his most unsuccessful publication." Yet, "No one questioned the sincerity of his conviction, or the completeness of his consecration to Christ and his church." *

It must certainly be admitted, that the publication of this document was unsuccessful, in so far as it failed to be adopted by any considerable number of synods, and its authors also made a mistake by underestimating the strength of the confessional sentiment which had been infused into the church by the influence of the German Lutherans in this country. Had the Definite Platform been presented at the time of the organization of the General Synod, or even twenty-five or thirty years later, it would undoubtedly have been adopted, without opposition. In confirmation of this opinion Dr. Schmucker makes the following statement in his book, *American Lutheranism Vindicated*, pp. 39–41: "Dr. George Lochman, D. D., (father of Dr. A. H. Lochman, of York, one of the founders of the General Synod), one of the most active, pious, and respected divines of our church, in his Catechism, published in 1822, states it as one of '*the leading principles*' of our church, 'that the Holy Scriptures and *not human authority*, are the only source whence we are to draw our religious sentiments, whether they relate to faith or practice.' 'That christians are accountable to God alone for their religious principles.'

"He also published an edition of the Augsburg Confession, in his work, entitled Doctrine and Discipline of the Evangelical Lutheran Church, in which *he made more omissions than are found in the American Recension;* and yet no

* Wolf's Lutherans in America, p. 346.

one found fault with him for doing so. That the reader may judge of the extent of these omissions, we specify them: In

Art. I. he omitted the definition of *person*, in the Trinity.

Art. II. omits the condemnatory clause.

Art. III. omits the epithet *pure*, in reference to the Virgin Mary, and the reference to the so-called 'Apostles' Creed.'

Art. IV. omits the closing sentence, that God will regard this faith as righteousness.

Art. V. omits the condemnatory clause, and part of another sentence.

Art. VI. omits the word '*true*,' in reference to the unity of the church.

Art. VIII. omits the condemnatory clause concerning the *Donatists*.

Art. IX. omits the name *Anabaptists*.

Art. X. omits the condemnatory clause.

Art. XII. omits '*absolution*' and part of the condemnatory clause.

Art. XVII. omits the condemnatory clause.

Art. XVIII. omits the name of Augustine's work, Hypognosticon, and about *ten lines at the close*.

Art. XIX. omits the *last sentence*.

Art. XX. omits different portions of this long article, amounting to one-half of the whole.

Art. XXI. omits all that is said on war, and the Turks, etc., and the entire concluding paragraph, amounting to half a page 12mo.

"Yet this work (of Dr. Lochman) was circulated thoughout the church, and we never heard a single word of objection, although the notes appended to it are far from being symbolic."

Among the first to take up the pen against the Definite Platform was Rev. John N. Hoffman, then pastor of Trinity Lutheran Church in Reading, Pa. He came out in a printed pamphlet, entitled "The Broken Platform." This does not appear to have been a learned effort.

I find it criticised in Dr. Fry's "History of Trinity Luth. Church," and in Dr. Morris' "Fifty years in the ministry," The former says apologetically, that "he suffered from bodily weakness," and the latter says, "The book was crudely put together, hastily prepared, and carelessly composed. It was not equal to the acknowledged talents of the author. He was a man of mental vigor, but of imperfect education, and most billious temperament." Dr. Schmucker did not deem it worth while to take any notice, publicly, so far as I have seen, of Hoffman's "broken platform."

An abler and more moderate attack on the Definite Platform appeared in a book written by W. J. Mann, Pastor of a German Lutheran church in Philadelphia and Professor of Theology in Mount Airy Seminary. Dr. Schmucker replied in a book of nearly 200 pages under the title, "*American Lutheranism Vindicated.*"

The discussion between these two reverend gentlemen may be set down as a model of Christian controversy. Dr. Schmucker opens the discussion as follows:

"Within the last few months, a discussion on creeds has occupied the religious papers of our church in this country, the specific subjects of which were the merits of the '*Definite Synodical Platform*,' recently adopted by several of our Western Synods, and the import and scriptural truth of some portions of that venerable document, the *Augsburg Confession.* In these discussions we took part, in a series of articles over the initials of our name, in the Lutheran Observer, in vindication of the Definite Platform, which we

hold to be a faithful and definite exhibition of the import of the *generic* doctrinal pledge of the General Synod. That pledge includes, in connection with absolute assent to the Word of God, as the only infallible rule of faith and practice, the belief 'that the fundamental doctrines of Scripture are taught in a manner substantially correct in the doctrinal articles of the Augsburg Confession;' and the Platform is an unaltered copy of these articles of that confession, only omitting those parts, which we know by long acquaintance with American Lutherans, to be generally regarded by them not only as nonfundamental, but *erroneous*. The Definite Platform, therefore retains *even more* of the Augsburg Confession than the General Synod's pledge requires; for it contains some specifications of the Augsburg Confession, which though true, are not fundamental. The Platform is, therefore, more symbolic than the General Synod's doctrinal basis, though the contrary opinion has repeatedly been expressed, by those who have not carefully examined. Had both parties in this discussion exhibited more christian comity, and abstained from personalities, levelling their logical artiliery against opinions instead of the persons entertaining them, the effect upon the church would, we think, have been favorable, and unity of sentiment might have been promoted. That a different impression has been made on many minds is, doubtless, owing to the human infirmity and passion that mingled in the contest. Which party exhibited the largest amount of this weakness, we will not undertake to decide, although we doubt not, that here as in most other cases, the judgement of the Leyden cobbler would be found correct, who was in the habit of attending the public Latin disputations of the university, and when asked whether he understood Latin, replied, 'No, but I know who is wrong in the argument, by seeing *who gets angry first*.' Nevertheless, christian truth

has often been defended in a very unchristian way, and doubtless more depends on the natural temper and the manners of the disputants, as well as the extent to which divine grace enables them to subdue their passions. The disposition occasionally evinced, to frown down discussion by invective and denunciation, is not only illogical, as it proves neither the affirmative nor negative of the disputed question; but in this free country, where we acknowledge no popes, and in the judgment of free Americans, who think for themselves, it must always reflect unfavorably on its authors.

"The same topic, so closely connected with the prosperity of our beloved church, is to engage our attention on the present occasion, in reply to an interesting, christian, and gentlemanly pamphlet, from the pen of the *Rev. Mr. Mann*, of Philadelphia, who controverts some of the positions of the Definite Synodical Platform. It shall be my earnest effort to write in the same christian manner, and my prayer is that the Spirit of our Divine Master may direct my pen, that it may record.

'No line, which dying, I could wish to blot.'

The reply of his antagonist is worthy of the "Mann." It reads as follows: "We shall endeavor to maintain in this controversy a dignified and christian spirit, as becomes this holy subject, and though differing in some points, know one Master and one service. People on earth will always differ in their opinions. The truth will gain by giving free scope to ivestigation, and by the illustrations of the different sides of the same question." On this Dr. Schmucker remarks, "This position is true, and creditable alike to the head and the heart of the anthor."

We have not the space to give the arguments on both sides of this interesting discussion, and will therefore con-

tent ourselves by rendering a mere outline. We give the topics in the order in which they are enumerated.

I. *The approval of the ceremonies of the mass.* The words, in Art. xxiv. read as follows: "It is unjustly charged against our churches, that they have abolished the mass. For it is notorious, that the mass is celebrated among us with greater devotion and seriousness, than by our opponents, (the Papists) . . . . In the public ceremonies of the mass, also, no other perceptible change has been made, than that in several places German hymns are sung along with the Latin."

The discussion on the mass extends over thirty-three pages of the "American Lutherism Vindicated." The whole point of dispute is on the question, whether the mass and the Lord's Supper mean the same thing. Dr. Mann affirms, that "the word mass was at the time when the Confession was written, (1530) *in general use for the Eucharist;* and that in later years the term mass, in this sense, was entirely given up." Dr. Schmucker on the other hand maintains, that the mass and the Lord's Supper, have entirely distinct meanings; first, because there are *two different articles in the Confession; the one with mass* (Messe) *for its caption, and the other headed:* OF THE HOLY SUPPER. Now, if mass here signified Holy Supper, the probability is, that one or the other term would have been used in both places; Secondly, that Luther and the other reformers designated them as different things. We give only two citations from Luther: 'Above all other abominations, the *mass*, that has hitherto been regarded as a *sacrifice* or *good work*, by which one designed to procure grace for the other, is to be rejected,' *

"'Let this much suffice to be said of the *Mass*, and

* Luther's Works Vol. XX. p. 3.

service of the minister; we will now proceed to treat of the manner in which the holy *sacrament* shall be administered to the people, for whose benefit especially the Supper of our Lord was instituted.'"*

The remainder of the other thirty-three pages of the Vindication are filled up with citations from other Lutheran authors, which the readers can consult, if they have the desire to do so.

II. *Of Private Confession and Absolution.* Three kinds of confession and absolution are referred to in the discussion between Drs. Schmucker and Mann; 1. Auricular confession and absolution as practiced in the Romish Church, 2. Private Confession and Absolution, as taught in the Augsburg Confession, and 3. Public or General Confession and Absolution as practiced in the American Lutheran churches. The main difference between the Romish Auricular Confession, and private or individual Confession, consists in this, that the former requires all sins to be confessed to the priest, and that there can be no absolution for sins not thus confessed, and the latter does not require a detailed enumeration of all sins committed, but only of the most important ones (*nur die Groebsten*).

The following is the manner in which Private Confession and Absolution was practiced: "Absolution was recieved *privately* by each one *individually*, kneeling before the *confessional*, the confessor *imposing his hands* at the time. Private confession was given only *in the church*, in which the confessional was so located *near the pulpit*, that *no other person could be near*, or *hear what was said* by the penitent."† The following directory for Absolution will convey to the reader a correct idea of its form:

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* Luther's letter to Nicolas Hausman in 1523.

† See Koecher p. 515.

"It is well known that *private* confession was rejected in the Lutheran Church in Denmark and Sweden in the beginning, as well as by different portions of Germany at an early day, and a public or general confession adopted in its stead. In Luther's Short Directory for Confession, &c., we have his formula for *private* or individual absolution, which will convey to the reader a more correct idea of its form: After the directions for confession of sins; the

Confessor says: '*God be merciful to thee and strengthen thy faith. Amen.*'

'*Dost thou believe that my remission of thy sins is God's remission?*'

Answer of the penitent: '*Yes, dear sir, I do.*'

Then the confessor says: '*According to thy faith, so be it unto thee. And I, by command of our Lord Jesus Christ, forgive thee thy sins, in the name of the Father, the Son, and the Holy Ghost. Amen. Depart in peace.*'"

The discussion of this subject covers 9 printed pages. We give a brief outline.

Mann. "Private confession may be useful as a means of bringing the members of the church into personal interview with the pastor."

Schmucker. "The advantage of such interviews we freely admit; but they can be, and are secured in our churches without this rite; and as it is confessedly destitute of Scripture authority, we have no right to invent *a new ordinance* in Christ's church for any purpose."

M. "The impression might be made by the Platform, that the Lutheran doctrine has some affinity to the Romish doctrine of Auricular Confession."

S. "But the Platform expressly states the rejection of *Auricular* Confession by the Reformers and their retention of what they called Private Confession in its stead."

M. "'The power of the Keys' authorizes a minister to pronounce absolution of sins, Matt. xviii. 18. 'Whatsoever ye shall bind on earth shall be bound in heaven.'"

S. "But the previous context, 'Tell it to the *church*' etc., clearly shows, that it refers to church discipline, and signifies, 'Whatever acts of discipline ye enact in regard to such an individual, I will ratify in heaven.' But this has no bearing on private confession and private absolution.

"The other passage from John xx. 23. 'Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained,' was uttered on a different occasion, after the Savior's resurrection; and either refers to a miraculous power bestowed on the apostles, to discern the condition of the heart, and to announce pardon to those whom they knew to be truly penitent and believing; or to confer on the ministry, in all ages, the power to announce *in general*, the condition on which God will pardon sinners. But it contains no authority to uninspired ministers to apply these promises to individuals, the condition of whose hearts they cannot know, as is done in private absolution." Dr. Schmucker makes the following additional statements:

"In Art. XXVI. of the Augsburg Confession, being Topic V. of the Abuses Corrected, the Confession says: 'Confession is *not commanded in Scripture*, but has been instituted *by the church*.' Even the inspired apostles never in a single instance, either undertook to forgive sins themselves, or to announce the pardon of sin to any *individual personally*. It is therefore a solemn thing for ministers, unguided by inspiration, to assume greater power.

"The Scriptures throughout present *God*, and the *Lamb of God*, as the only beings that can 'forgive' and 'take away' sin. Ex. xxiv. 6, 7. 'The Lord passed by before him and proclaimed, 'The Lord God, merciful—*forgiving iniquity, transgression and sin*.'"

"The very fact, that sin is committed essentially *against* God, in violation of *His* law, implies that no other being, not even an angel or archangel, much less a man (who is himself a sinner—ED.) can forgive it. 'Against thee, thee only, have I sinned,' said the Psalmist, 'and done this evil in thy sight.'

"The Lutheran Church in Sweden and Denmark *have always rejected Private Confession and Absolution in practice.* And the entire church in Germany and the United States, which now use *public* confession, have also discontinued it. With the exception, perhaps, of the Missouri Synod and its allies in Germany, we are not aware that Private Confession and Absolution are practiced by any Lutheran churches in the world."

III. *Denial of the Divine Institution and Obligation of the Christian Sabbath.* The discussion on this topic covers fourteen pages in the Vindication. Art. XXVIII. of the Augsburg Confession contains the teachings which are objected to. We quote the following: "Those who suppose that the ordinance concerning Sunday instead of Sabbath is enacted as necessary, are greatly mistaken." "It was necessary to appoint a certain day, in order that the people might know when they should assemble; the Christian Church has appointed Sunday (the Lord's Day) for this purpose; and to this change she was the more inclined and willing, that the people might have an example of Christian *liberty*, and might know that *the observance of neither Sabbath, nor any other day is necessary.*"

"The consciences of men must not be oppressed by representing these things as *necessary to salvation*, or *teaching that they are guilty of sin, if they break these regulations without offense to others;* for no one affirms that a woman commits sin who goes out with her head uncovered, without giving offense to the people. SUCH ALSO IS THE ORDI-

NANCE CONCERNING SUNDAY, Easter, Whit Sunday and similar festivals and customs."

The Augsburg Confession distinctly teaches,

1. "That the Jewish Sabbath was entirely abolished;

2. "That no particular day was divinely appointed in its stead;

3. "That those who suppose the ordinance concerning Sunday instead of Sabbath is enacted as necessary, 'are greatly mistaken;'

4. "But that as it was necessary to appoint a certain day for the convocation of the people, 'the Christian Church (not the apostles,) appointed Sunday.'"

Dr. Mann in his "Plea for the Augsburg Confession," affirms that the Confession does not object to the divine institution and obligation of the Lord's Day, but to the corruptions which the Romish Church had connected with it, and especially the idea that the observance of the Lord's Day was a meritorious work, and would secure our justification before God.

On page 28 of his Plea he writes, "Luther and Melancthon had received from the older church the doctrine and practice of the Christian Sabbath, as a holy day, as a divine institution and obligation, and they had not a word to say against this view of the Sabbath." So also Dr. Krauth, Jr., who is regarded as very high authority by many, affirms that the Confession teaches the divine obligation of the Lord's Day. So also the General Synod at York declared its belief in the divine obligation of the Lord's Day. Indeed, our English American Lutheran churches all, so far as we know, believe in the divine institution of the Christian Sabbath or Lord's Day. Yet at the time of the Reformation the views and practice of all the churches were very lax on this subject, and those who now profess to understand the Confession better than we do,

declare, that it teaches, the Sabbath was instituted for the Jews only, and is not obligatory on the Gentiles, but was abrogated at the advent of Christ. In corroboration of this, Dr. Schmucker quotes from some of the most distinguished German theologians, such as Drs. Ruecker, Hengstenberg, and Walter. We give herewith the quotation from Prof. Walter:

"We cannot agree with him (the author, whom he is reviewing) in the views he expresses concerning the Sabbath. He asserts that the Sabbath or Christian Sunday *is a divine institution*, and that this is the doctrine of the Lutheran Symbols; That the Lutheran Church differs from the Calvinistic only in the mode of observing the Sabbath, the former advocating an evangelical, the latter, a legal method. *The contrary of this is clearly evident from Article XXVIII of the Augsburg Confession*, and it would be *almost incomprehensible how the author could fail to perceive this*, were it not for his manifest desire to make the sanctification of the Sabbath as binding a duty as any other precept in the decalogue, and his apprehension that this could not be accomplished in any other way, than by maintaining the divine appointment of the Sunday."

"The Augsburg Confession treats the Sabbath as a mere Jewish institution, and supposes it to be totally revoked, whilst the propriety of our retaining the Lord's Day or Christian Sabbath as a day of religious worship, is supposed to rest only on the agreement of the churches for the convenience of general convocation."

To this may be added the action of the Missouri Synod during the World's Fair in Chicago. The Protestant churches sent petitions to Congress, very numerously signed, asking that the gates of the fair grounds should be closed on Sunday. The Missourians declared in their theological monthly, "*Lehre und Wehre*," that if the gates

were to be closed on Sunday to give the employees rest, it was all right; but if it was for Scriptural reasons, it was wrong; and they would not sign the petitions. If we mistake not, the Roman Catholics also declined to sign the petitions.

IV, V. *The Sacraments of Baptism and the Lord's Supper.* We will present a few extracts from the discussion on these ordinances:

Mann: "The Lutheran doctrine maintains that the Sacraments have an *intrinsic* value; but the Definite Platform seems to regard them as mere *signs*, which may have a tendency to *promote piety*.

Schmucker: "We not only admit, but strenuously affirm, that the Sacraments have an important, *intrinsic* influence. The Platform thus describes it, 'Baptism in adults is a means of making a profession of previous faith, or of being received into the visible church, as well as a *pledge* and *condition* of obtaining *those blessings purchased by Christ*, and offered to all who repent, believe in him, and profess his name by Baptism.'"

Mann: "The Primitive Church regarded the Sacraments as *mysteries*."

Schmucker: "But Mr. Mann presents no evidence of this fact from God's word, or the *apostolic* church; and the church of subsequent ages is no conclusive doctrinal authority for us Protestants."

M. "God is able to accomplish by the Holy Baptism, performed in the mysterious name of the ever adored Trinity, a work of regeneration in the heart of the little child. The expression used in the Augsburg Confession, Article II., is 'Regenerated by Baptism and the Holy Ghost.' (John iii. 5.) This doctrine, however, is not to be understood, as if the new creation was fully completed by new generation. It is complete, so far as a *live seed* is com-

plete in itself. This does by no means exclude subsequent development brought about by favorable internal and external influence. And Christ, the God-man, is able to make us poor creatures *partakers of his celestial nature* (2 Pet. i. 4.) in the most solemn rite of his church, (the Eucharist) which is therefore communion between Christ and man in the fullest manner possible on earth."

S. "Here the respected author, (Dr. Mann,) by adopting the theory that a living seed is implanted by Baptism (whether into the soul or body he does not specify,) and then that the Godman, Christ Jesus, makes these baptized individuals *partakers of his Celestial Nature* by *the sacramental supper*, seems to favor something like the theory of concorporation, or a physical union between Christ and the believer, which is known in *various* places as Puseyism in England, and Nevinism in the German Reformed Church in this country, and which has spread a withering influence over the interests of practical piety wherever embraced. Yet we would by no means affirm that Rev. Mr. Mann has embraced all the cardinal features of this system." *

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* For the information of such of our readers as prefer a skeleton of the Puseyite system of the sacraments, rather than wade through volumes of Semi-romish discussion, we annex its features:—

I. That man is "made a member of Christ, the child of God, and an inheritor of the kingdom of heaven," in and by holy Baptism.

II. That man "made a member of Christ, the child of God, and an inheritor of the kingdom of heaven," in and by holy Baptism, is renewed from time to time in holy Communion.

III. That a "death unto sin, and a new birth unto righteousness" is given to every adult, and every infant, in and by the outward visible sign or form in Baptism, "water, in the name of the Father, and of the Son, and of the Holy Ghost."

IV. That the gift may be received, in the case of adults, worthily or unworthily, but that it is always received.

V. That the body and blood of Christ are given to every one who receives the Sacramental Bread and Wine.

VI That the gift may be received worthily or unworthily, but that it is always received.

There is no mistaking the meaning of this. It is clear and explicit; but wherein it differs from Romanism it would be difficult to tell.—*American Lutheranism Vindicated b 124.*

The Definite Platform rejects also the rite of Exorcism, which was practiced in connection with Baptism, and is prescribed in the Book of Concord. We give the following extract from the Directory for Baptism: "The minister shall say, 'Come out, thou unclean spirit, and give place to the Holy Ghost.' Then he shall make the sign of the cross on forehead and breast, and say, 'Receive the sign of the holy cross, both on forehead and breast.' After a short prayer he continues, 'I adjure thee, thou unclean spirit, in the name of the Father, † and the Son, † and the Holy Ghost, † that thou come out and depart from this the servant of Jesus Christ. Amen.'" *

This rite is now regarded as a remnant of Romish superstition. It was translated from the Latin into the German language and incorporated into the Symbolical Books. "It presupposes, that the child before Baptism is possessed by an evil spirit, and that this rite or formula has a magic influence over the kingdom of evil spirits." †

According to Siegel and others, Exorcism was received and practiced in Sweden, the entire kingdom of Wurtemberg, Hanover, Saxony, etc. But we have no knowledge of a single English Lutheran congregation in America, that has received and practiced Exorcism.

Therefore as regards,

1. The approval of the ceremonies of the mass,
2. Private confession and absolution;
3. Denial of the Divine Obligation of the Christian Sabbath or Lord's Day;
4. Baptismal Regeneration and Exorcism, there seems to be a glaring inconsistency in making profession of and subscribing to doctrines which we do not believe and rites which we do not practice.

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* Book of Concord, Wegandt und Grieben, Berlin 1862, page 305.
† Baumgarten, History of Christian Doctrines. Vol. ii. page 322.

The following extract from "American Lutheranism Vindicated" will be interesting and edifying to our readers:

"*The evidence of this pardon or justification, to the believer himself, is within his own heart:—*

(*a*) It is that peace of God, or sense of pardoned sin, wrought in the soul by the Holy Spirit. 'Being justified by faith, we have *peace with God*, through our Lord Jesus Christ.' Rom. v. 1.

(*b*) '*The love of God shed abroad in our hearts* by the Holy Ghost which is given unto us.'

(*c*) It is the testimony of 'the Spirit bearing witness with our spirits that we are children of God.' 'He that believeth hath the witness in himself.'

(*d*) It is the *fruit of the Spirit*, exhibited in the believer's life, 'which is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance.'

(*e*) It is 'being led by the Spirit of God,' for then, says the apostle, they are the sons of God.

"All these evidences presuppose or involve that great change of heart and life, termed by the Savior new birth, by which the sinner becomes morally qualified for that pardon, purchased by the blood of Christ, and appropriated to the believer by his faith. But no outward rites *necessarily* imply such moral preparation, and hence they could not be the conditions of justification, according to the analogy of God's Word.

"Hence the sacraments, Baptism and the Lord's Supper, are not the *immediate* conditions or means of pardon or justification; *but they are means of grace, like the Word of God and seals of grace to all worthy recipients.* They have *an intrinsic efficacy* by virtue of the truths symbolically represented by them, and an *additional specific efficacy* in virtue of their peculiar nature, in connexion with the influence of the Holy Spirit, to awaken, convert and sanctify the soul."

The remainder of the discussion on the Definite Platform is taken up with a controversy on the presence of the real body and blood of Christ in the Sacrament, which perhaps would not interest or edify our readers very much, and we will therefore conclude this chapter by a quotation from his edition of Luther's Smaller Catechism as a brief statement of his view on the Savior's presence in the Lord's Supper:

"The Lutheran church," says the celebrated Dr. Mosheim, "does not believe in impanation, nor in subpanation, nor in consubstantiation; nor in a physical or material presence of the body and blood of the Savior." Elementa Theol. Dog. in loc.

"The Lutheran church maintains that the Savior fulfills his promise and is actually present, especially present, at the Holy Supper, in a manner incomprehensible to us, and not defined in Scripture. And why should it be thought impossible, that he, who fills immensity with his presence should be there, where his disciples meet to celebrate his dying love."

Here is an extract from Dr. J. G. Morris' edition of Luther's Smaller Catechism:

"What the nature of this presence is, we know not. The thing itself we know; but the mode of its truth is a mystery which we cannot comprehend. We deny that Christ is present and received in a physical or material manner. But should any one ask, How is he present? Our answer is, We know not. We commonly call his presence in this holy ordinance, a 'sacramental presence.' This might seem to be an attempt to define the mode of his presence; but by this word we mean nothing more than that we are ignorant of the mode.—They therefore err who say that we believe in *impanation*, or that Christ is *in* the bread and wine. Nor are those correct who charge us with believing *subpanation*, that is, that Christ is *under* the form of bread

and wine. And equally groundless is the charge of *consubstantiation*, or the belief that the body and blood of Christ are changed into one substance with the bread and wine."—*Dr. Mosheim.*

The Rev. Henry Baugher, D. D., President of Penn'a College and father of Prof. H. L. Baugher, Jr., D. D., in 1840 prepared an excellent report on the *Doctrines and Usages* of the Synod of Maryland, of which he was an honored and influential member. It will be seen from the following extract, that he held substantially the same views on Regeneration, Sacraments and the Symbolical Books, as those set forth by Dr. Schmucker in his defense of the Definite Platform :

"On Regeneration.—We believe that the Scriptures teach that regeneration is the act of God, the Holy Ghost, by which, through the truth, the sinner is persuaded to abandon his sins and submit to God, on the terms made known in the gospel. This change, we are taught, is radical, and is essential to present peace and eternal happiness. Consequently, it is possible, and is the privilege of the regenerated person to know and rejoice in the change produced in him.

"Of the Sacraments.—We believe that the Scriptures teach, that there are but two sacraments, viz.: Baptism and the Lord's Supper, in each of which, truths essential to salvation are symbolically represented. We do not believe that they exert any influence '*ex opere operato*,' but only through the faith of the believer. Neither do the scriptures warrant the belief, that Christ is present in the Lord's Supper in any other than a spiritual manner.

"Of the Symbolical Books.—Luther's Larger and Smaller Catechisms, the Formula Concordiæ, Augsburg Confession, Apology, and Smalkald Articles are called in Germany the Symbolical Books of the church. We regard them as good and useful exhibitions of truth, but do not receive them as binding on the conscience, except so far as they agree with the word of God."

CHAPTER SEVENTEENTH.

SCHMUCKER'S RESIGNATION—HIS LETTER TO THE BOARD—NO CHANGE IN HIS DOCTRINAL VIEWS—REASONS FOR RESIGNATION—INCREASING AGE—DESIRE FOR LITERARY WORK—BROWN, HIS SUCCESSOR—SKETCH OF HIS LIFE—BROWN'S CHARGES—SCHMUCKER'S REPLY—NATURAL DEPRAVITY—REGENERATION—JUSTIFICATION—SANCTIFICATION—B'S ARTICLE CONFUSED—OBJECTIONABLE SPIRIT—BROWN'S ATTACK ON SPRECHER—BROWN'S ELECTION—NOMINATED BY DR. BAUM—UNWRITTEN HISTORY—HAY AND KRAUTH.

DR. SCHMUCKER'S RESIGNATION.

Early in 1864, Dr. Schmucker announced his intention to resign his professorship in the Seminary. We give the following extracts from the minutes of the Board:

"*Meeting of Aug. 9th., 1864.* "Early in February, 1864, Rev. S. S. Schmucker, D. D., informed me (the President of the Board,) that he intended resigning the chair of Didactic Theology at the next meeting of the Board. The fact was made known to the directors and the church in general, by the following announcement, together with the letter of notification, in the *Lutheran and Missionary* and *Lutheran Observer*.

ANNOUNCEMENT OF THE INTENDED RESIGNATION OF DR. S. S. SCHMUCKER.

It becomes the duty of the undersigned to announce to the members of the Board of Directors of the Theological Seminary at Gettysburg, that the Rev. S. S. Schmucker, D. D., has formally notified him, that he purposes resigning the Professorship of Didactic Theology at their next meeting.

F. W. CONRAD,
President of the Board of Directors,

GETTYSBURG, *February*.

LETTER OF RESIGNATION.

GETTYSBURG, *February, 1864*.

REV. F. W. CONRAD,
President Board of Directors of Theol. Seminary.

DEAR BROTHER IN CHRIST.—After nearly forty-four years spent in the active duties of the ministerial office, thirty-eight of which were in connection with the Theological Seminary, I have resolved, after long and prayerful deliberation to resign my professorship at the next meeting of the Board in August. For this purpose I now give you the constitutional notice of six months in advance. Whilst I reserve to a future communication to the Board such remarks as I may feel desirous of making, I will state in general, that my chief reasons for this step, are the increasing infirmities of age, and a desire to devote the remaining years of my life more particularly to literary labors for the cause of God and of religion.

With sentiments of the warmest fraternal regard, I remain Yours in Christ,

S. S. SCHMUCKER.

"During the second session of this meeting, Aug. 9th, 1864, Dr. Schmucker himself read the following paper:

"'CHRISTIAN BRETHREN: Having six months ago forwarded to the President of your body, the constitutional notice of my intention to resign my office in this Institution, I hereby surrender into your hands this important trust, to take effect at the close of the present Seminary year, September 21st., 1864. Nearly forty years have elapsed, since I was elected by the General Synod in 1825, as first Professor of the Seminary, yet to be established. The greater part of the first year I spent, by request of the Board, in collecting funds for the endowment of the Institution, and on the fifth of September, 1825, the operation of the Seminary commenced. During all the intervening years, a kind Providence has preserved my health, so that with the exception of two or three cases, the instructions have never been interrupted more than a few days by sickness. During all this time also, my conscience bears me witness, that I have endeavored to discharge my duties with fidelity, to watch over the piety, improvement and general welfare of the students, and to promote the best interests of our beloved church.

"'The Constitution of the Seminary, which was adopted at the commencement of the Institution, has continued to direct all its operations till this day. All its provisions have been carefully attended to. Its doctrinal tests have been statedly repeated before the Board by all the Professors, and I am happy here to record the declaration, that I approve of them all at present, as when I framed and first took them. The text book, viz., my Popular Theology, which grew out of my lectures on Dogmatics, during the first few years, has been retained till this day as the basis of my instructions, without the change of a single doctrine; and I record the additional declaration, that I this day cordially believe every doctrine taught in the entire volume. These facts I state in justice to the Institution

and myself, and in view of the future history of the Institution and the church.

"'In withdrawing from my official connection with the Seminary, as its Theological Professor, I feel constrained to give expression to my grateful recollection of the cordial and active co-operation of the Board throughout the history of the Institution in the various measures, which as Chairman of the Faculty, I from time to time proposed. Many of these dear brethren have entered the eternal world before me, and it cannot be very long before some of us will be called to join them.

"'The reasons which influenced me in tendering my resignation at this time, when there has been no serious change in my health, are first: The gradual and natural increase of the infirmities of age. I formerly thought no man ought to hold such a responsible and laborious post, as that assigned me, after he had passed the meridian vigour of life, say fifty, or at most sixty years of age, but should assume some easier post and there labor some years longer. But as I successively passed those periods, I was not conscious myself of any marked decline of vigor, and therefore have retained the post, which, I however now feel it a duty to resign to younger and more active hands, whilst I propose to labor for the kingdom of my God and Savior in various ways, especially by literary efforts.

"'With reference to this fact, I would request the Board to grant me the use of the Seminary Library, subject to the regulations thereof, as has been done to the college professors and our pastors in town. This design forms my second reason (2,) for resignation, a desire to have more time at command for the execution of some literary enterprises, which I hope may redound to the glory of God and the benefit of his church, third: I have also, after having looked at the state of the church for several years, thought

the present as favorable a time as would soon be offered, to elect a successor, who would carry on the work to which my life has been devoted, in the same liberal spirit, in which this Institution was founded, and has been thus far conducted; granting liberty of opinion in regard to those non-fundamental points on which the churches of the General Synod claim and exercise this right.

"'Fourth: Finally, no one can be more sensible than I am, of the imperfection of my best meant services in behalf of the church, and of the beloved young men, numbering about four hundred, for whose education I have labored. I pray God, that he may continue to bless their labors for the advancement of the best interests of his church.

"'With sincere regard for every member of this Board, and my best wishes for their welfare and that of my respective colleagues, I close this my final communication.

S. S. SCHMUCKER.'

GETTYSBURG, *August 9th., 1864.*

"This important document was handed to a committee consisting of Drs. Lochman, Hay, and Rev. Baum, who subsequently reported the following, which was unanimously adopted:

"'The undersigned appointed to draft a minute, expressing the views of the Board with reference to the resignation of Rev. Dr. Schmucker, respectfully present the following statement:

"'This subject, introduced six months ago to the notice of the Board, and now formally pressed upon their attention, they recognize as one of extreme importance, in view of the fact that Dr. Schmucker has been so completely identified with the institution from its incipiency, and has to so great an extent been entrusted with the execution of its affairs. The sundering of relations of such long standing, and which involve to so great an extent

the welfare of our beloved church, is an act that should not be performed without solemn consideration and devout aspiration for the divine guidance.

"'Approaching the subject in this spirit, your committee has been led to the deliberate conclusion, that in view of the considerations adduced by Dr. Schmucker, in his communication to the Board, and of his unqualified declaration to the committee as to his settled purpose of withdrawing at this time, the Board have no alternative, but to accept of his resignation.

"'The committee further propose, that the request of Dr. Schmucker with reference to the use of the Seminary Library be cordially complied with, and the Board at the same time return to him their heartfelt thanks for his zeal and success, and for his untiring efforts in various ways to increase and improve the same.

"'Nor can your committee close this report without giving some expression of the universal sentiment of gratitude, which is felt to be due to one, who has devoted the labors of an ordinary life time to our beloved Institution, and who amid the increasing infirmities of age, still proposes to consecrate the remnant of an active and useful life, to the service of the church in a less conspicuous position. May the Lord our Saviour abundantly reward him for his years of patient toil, and grant him grace and strength, still further to co-operate with his brethren in the glorious work of extending the borders and promoting the efficiency of our beloved Zion.'

"Adjourned with prayer by Dr. Hauer.

"At a subsequent Session, it was

"*Resolved*, that the name of the Rev. S. S. Schmucker, D. D., be retained on the Catalogue of this Institution during his lifetime, as 'Professor Emeritus.'

The Gettysburg *Star* of that date made the following editorial remark:

"If any man has ever earned a good claim to retire in his sixty-seventh year from wearisome and routine instruction, upon the honor and dignity of a Professor Emeritus, Dr. Schmucker had won that right, when he tendered his resignation to the Board of Directors, as the active incumbent of the chair of Dogmatic Theology in the Seminary of the General Synod."

"Called to preside over this Institution at its foundation, he was for some time its sole professor, and he may justly be called its father. He held this position until 1864, a period of nearly forty years, and during this time, by his ascendency over the minds of his students, his numerous publications, his debates at synod, and his manifest devotion to every cause of public interest, he was beyond question the most conspicuous and influential man in the Lutheran Church in America, and the best known to the Christian community outside of it."—*Wolf.*

"For eight years more he resided in Gettysburg, leading a life of comparative leisure, and yet never idle. A certain number of hours every day were spent in his study, in general reading, and arranging some literary scheme, which, however, was never consummated."—*Diehl.*

DR. S. S. SCHMUCKER'S SUCCESSOR.

Rev. James Allen Brown became Dr. Schmucker's successor. It will be interesting to the readers to learn under what circumstances he was elected to that prominent position, and what were the causes that brought about this result. Rev. Brown came into prominence in the church by his opposition to Dr. Schmucker. He was a colleague with Rev. J N. Hoffman in Reading, and near about the same time that Hoffman published his "Broken Platform," Brown introduced some strong worded resolutions in the Synod of East Pennsylvania, against the "Definite Platform." Afterwards he charged Dr. Schmucker with

fundamental errors on the doctrines of Regeneration, Natural Depravity and Sanctification. By this means he got himself into prominence and the way of promotion. Had he attacked any other man in the church it would not have aroused much attention, nor have had any influence in promoting him to higher stations. But the opponents of Dr. Schmucker urged him on; the attention of the church was directed to him; he was called to a professorship of Theology and ancient languages in Newberry College, South Carolina, and finally elected Professor of Didactic Theology and chairman of the faculty in the Seminary at Gettysburg.

As this is a very important event in Dr. Schmucker's life, and Rev. Brown's charges affected him more painfully than any other occurrence in his life, we will give a brief extract from his biographical sketch in Jenson's American Lutheran Biographies, and then copy a part of Dr. Schmucker's reply to Rev. Brown's charges against his orthodoxy:

REV. JAMES ALLEN BROWN, D. D.,

"Was born in Lancaster County, Pa., February 19th., 1821. Both of his parents were Quakers. His early years were passed on the farm, but as he evinced an unusual desire for study, he derived every possible advantage from the public schools, and a few books which he found in his father's library. Then he taught school and pursued his studies privately at Mt. Joy, and Emmaus Institute, Middletown, Pa., of which his uncle was at that time President. He also was a Quaker, but as the charter of that institution required that all its officers, directors and teachers must be Lutherans, he joined the Lutheran Church.

"In 1841 Mr. Brown entered the senior class in Pennsylvania College at Gettysburg, and graduated in the class of 1842. During his year at college he connected himself

with the Presbyterian Church at Gettysburg, being baptized, February 19th., 1841. From October 22nd., 1842, to April 6th., 1843, he had charge of a select school at Leitersburg, Md. In the spring of 1844 he was elected principal of the academy at Darlington, Md., which office he held until the 12th of September, 1845. In the meantime he had also been studying theology with Rev. Mr. Carter, a Presbyterian Minister, at New Windsor, Md.

"On the 18th of October, 1845, Mr. Brown was licensed by the Maryland Synod of the Lutheran Church, and received a call to what was then called Luther Chapel, now the Third Lutheran Church on Monument Street, Baltimore. He served this congregation till February 4th., 1848, when he accepted a call from Zion Lutheran Church at York, Pa. This church he served something over a year, when he received a call to St. Matthew's Lutheran Church in Reading, Pa. His ministry in Reading continued nearly ten years. In February, 1859, he accepted a professorship of theology and ancient languages in Newberry College, South Carolina. But the civil war breaking out, he had to flee for safety to the North, where he accepted a chaplaincy in the Union Army. After a period of fifteen months he resigned and accepted a chaplaincy of the United States Army hospital at York, Pa.

"After two years of faithful service in this capacity, he was, in August, 1864, elected Professor of Didactic Theology and Chairman of the Faculty in the Theological Seminary of the General Synod at Gettysburg, as the successor of Dr. Schmucker.

"On December 9th., 1879, he was suddenly stricken with paralysis, which deprived him of the power of speech and the use of his right arm. His resignation was tendered in June, 1880, but was not accepted by the Board of Directors until the summer of 1881.

"In the month of September, 1881, he removed with his family to Lancaster, Pa., and in the spring of 1883, after one or two slight relapses, he passed away, on the morning of the 19th of June, surrounded by his entire family."

DR. SCHMUCKER'S REPLY TO REV. BROWN'S CHARGES.

In justice to Dr. Schmucker, we copy the greater part of his reply to Rev. Brown's charges. The importance of the subject is a sufficient apology for the length of the quotation. It will also be interesting and instructive to students of theology and ministers of the gospel to read Dr. Schmucker's views on the subjects of Natural Depravity, Regeneration and Sanctification:

"The article in the last number of the Review, charged us with grave doctrinal errors, and we confess, its character and design excited alike our surprise and regret. After examining it, however, the title, '*New Theology*. By *Rev. J. A. Brown*,' appeared to admit of a meaning more appropriate than we had at first supposed; for the theology discussed, though attributed to us, is really, in the main, the aggregate of Rev. B's. misapprehensions, and may *properly* be termed *his* theology. From the beginning, we doubted the propriety of a formal reply to this anomalous production. Had the writer fairly interpreted our views on the topics concerned, as they have for a quarter of a century been understood from our Popular Theology (which he repeatedly quotes) and other works, by the divines and intelligent laity of our church, and as they have been apprehended by able reviewers, and by distinguished theologians of other churches; we would with pleasure have entered on the inquiry with him, whether they accord with the 'Word of God, our only infallible rule, and the fundamentals of that Word, as substantially set forth in the Augsburg Confession,' which is the doctrinal test of the General Synod. But his charge of fundamental heresy,

when, in the same book, we reiterate and avow the entire articles of the Augsburg Confession on the disputed doctrines, savors too much of contracted bigotry, to require a serious refutation. The points left undetermined by the Augsburg Confession are, at least among American Lutherans, regarded as free subjects of private opinion. And the more we examined the article of Rev. B., the more we were inclined to accord with the judgement of our friends generally, both far and near, who dissuaded us from a reply.

"Therefore, without any unfriendly feelings towards Rev. B., we decline the formal discussion of his article, for the following reasons:

"I. Because his article *is not a review of the sentiments of our book, but of his own glaring misapprehensions and consequent misrepresentations of them.* Either from want of ability or disposition, he has misapprehended the fair, legitimate import of our *Popular Theology*, and of our *Vindication of American Lutheranism*, on each of the subjects which he discusses!

1. "Thus, in our definition of *natural depravity*, as a hereditary 'disorder of our *bodily and mental* constitution' (a mode of definition adopted even by the Form of Concord), he makes 'mental' signify only a *part* of the mind, and, in truth, makes it exclude the most important part of it, namely, the *moral* or *active* powers; and then, on the ground of his own erroneous apprehension or definition of the term, positively charges us with denying that the moral powers are affected by natural depravity! We would ask, are the will and affections no part of the mind? Does *mental* philosophy denote the science which discusses a *part* of our mental faculties, and omits the will and affections? For the same reason, the phrase "*mental* constitution," necessarily signifies the constitution of the *mind*, and not of a part of it. Glaring as this misapprehension is, it is

rendered the more inexcusable by the fact, that in the same chapter of the Popular Theology, which furnishes the Rev. B. with our definition of natural depravity (on p. 144), we read the following words: 'That it (the natural depravity) is *total*, that is, *extends to all our powers, is certain.*" Such glaring misapprehension of plain English, in a self-constituted critic, bears its own refutation on the face of it.

2. "He misapprehends our definition of regeneration. We say regeneration in the Scriptures, designates the whole change (by which the sinner becomes a new creature in Christ Jesus), therefore including illumination, conviction, and penitence, as well as the change occurring in the mind in the moment of transition from a state of condemnation to that of justification; but he strangely supposes us also to include *sanctification* in this definition of its Scriptural meaning. We however generally employ the word in the other, or theological sense there defined, as signifying the change occurring in the particular moment of transition from the state of condemnation to that of justification; but he, in defiance of the context, represents us as using it in the former sense, and then charges on us the inconsistencies which flow from his own mistake! We represent regeneration as a '*radical* and *entire* change,' in opposition to a superficial and partial one, and as including '*a new heart;*' he charges us with representing it as partial and superficial, and as leaving the heart unchanged!! In the passage which immediately precedes the one objected to by our reviewer, we find a definition of regeneration, which certainly covers the whole ground: "*Regeneration, in the proper sense of the term, consists in a* RADICAL *change in our religious views of the divine character, law, &c; a change in religious feelings, and in our religious purposes and habits of action.*" Here the change is described (a) as *radical*, not superficial, not a mere outward change of moral character

or conduct; but a '*radical*' one, a change which, as the etymology of the word implies, affects the root or source of human thought and action. (b) It is such a *radical* change, not only of some one department of the human mind, or of human thought and action; but such radical change of the *entire* mind, of *all the powers* of the human soul; for they are usually reduced to three departments, designated by some metaphysicians as views (cognitions), feelings and actions, or, by others, referring to the faculties, as intellect, sensibilities and will. Now this makes regeneration include a change,

a) "In our *religious views*, i. e. views of the character of God, his relation to us, and ours to him; of his law, as to its spirituality, extent and comprehensiveness; of our character as related to that law, as sinners, and in short, in our views of any and every subject that has any *religious* bearing at all. As this change is a radical one, it affects these views even in the root or fountains, or powers of mind whence they spring.

b) "Regeneration includes a change in our *religious feelings*, from indifference to religion, to an acute sensibility on the subject; from selfishness to a feeling of universal benevolence; from antipathy to religion, to a sympathy with every thing holy and good.

c) "Regeneration, according to the definition, includes a change in our religious *purposes*, viz., from *purposes* of self-indulgence, and of a life of sin, to purposes of reformation and sincere, entire obedience to God; and from actual *habits* of sin, to those of holiness, from the service of the world to the service of God.

"This, it will be admitted, is the natural import of the above definition; and we may well ask every impartial reader, what passage of Scripture, descriptive of regeneration, will not be comprehended in one or other of the above features of this change?

3. "Again, we affirm, that in the sense of the word regeneration, in which it signifies a radical change in our religious views of the divine character, law, &c., of our religious feelings, and of our religious purposes of action, *infants* (not children of some age, but *infants*) are incapable of it: because they neither have, nor can have, any religious views or feelings or actions at all; and if they are naturally incapable of the mental exercises of which regeneration consists, they cannot be the subjects of regeneration in *that sense* of the term; and what sensible man will deny this? We do affirm some influences of the Spirit on infants, (for example, the same which attend the baptism of adult believers, as far as they are capable of them) the nature of which is mysterious; we do distinctly imply that they are capable of regeneration or spiritual change, in *some* sense, but not in that applicable to adults; but he makes us deny all gracious influence on them!! He first appears to be horrified at our leaving infants without the hope of heaven, and then admits that we maintain their salvation for Christ's sake!! It should, moreover be remembered, that the change of infants is merely incidentally mentioned in a few sentences, and the *negative* side presented, the positive not being required by the subject under discussion. We have stated what change does not take place in infants, the nature of that which does, we have not defined, and no one has authority to speak for us.

4. "Finally, in regard to justification, we say in the Popular Theology, 'justification is that judicial act of God, by which a believing sinner, in consideration of the *merits of Christ*, is released from the penalty of the law, and is declared to be entitled to heaven.' 'This justification takes place *at the moment*, when the sinner *first attains* a living faith in the Redeemer.' And in the Vindication of American Lutheranism, we teach, 'Whenever the return-

ing sinner exercises the FIRST ACT of *living faith*, he is justified; that is, then God performs that judicial or forensic act, by which a believing sinner, in consideration of *the merits of Christ*, is released from the penalty of the divine law, and is declared to be entitled to heaven.' But notwithstanding these, and other most explicit declarations, that we are justified for Christ's sake, and not for our works, and that this justification takes place at the moment of the *very first* act of living faith in the Redeemer, will it be believed that our cloudy reviewer insists on it, that we teach justification in part by works, and that mainly on the ground of his own erroneous supposition, that we use the word regeneration as including sanctification!! Other examples of our reviewer's obtuseness could be added, but certainly these will abundantly suffice to show, that he has mistaken his calling when he assumes to act the theological reviewer!

II. "Another reason for our declining to enter into a formal refutation of Rev. B's. article, *is his manifest want of acquaintance with Lutheran Theology*. Were not the subject too grave a one, it would be purely amusing to behold a man step forward as volunteer champion of orthodoxy in the Lutheran church, adducing as authority to sustain his positions, *not Lutheran*, but Calvinistic divines; to find him cite, not the illustrious Lutheran Theologians of the sixteenth, seventeenth, eighteenth or nineteenth century; but the hightoned Calvinist, Edwards, the Congregationalist, Dwight, and Dick and Chalmers, and even the erratic opium-eater, Coleridge! And it would be a useless consumption of time, formally to refute the unfounded assertions, which he would not have made, if better informed on the subject.

"1. Thus, in our definition of innate depravity, as 'a *disorder* of our mental and bodily constitution,' &c., he

seizes on the word 'disorder,' which literally implies an abnormal or a confused state, gives it one of its possible meanings, to which we do not object, namely, that of *disease;* and then makes himself merry, by affirming this view of natural depravity to be exemplified in the case of 'a dyspeptic,' or of 'an insane person,' &c.; evidently unacquainted with the fact, that the representation of natural depravity under the figure of a disease, is authorized by the best Lutheran authorities, and is also often met with among writers of other denominations, such as Drs. Hopkins, Dick, &c. We would refer our reviewer for better information, among others, to *Dr. Reinhard's Dogmatik*, who terms it 'moralische Krankheit,' moral disease; and *Dr. Baumgarten's Glaubenslehre*, 'Krankheit,' disease: and *Dr. Julius Mueller*, ueber die Suende, 'Krankheit,' disease. The form of Concord terms it 'lepra quadam spirituali,' 'mit einem geistlichen Aussatz,' spiritual leprosy; and also 'morbus,' 'Krankheit,' sickness. The Augsburg Confession itself represents natural depravity as a disease, in Article II., 'morbus,' 'Seuche.' Yea, even the good word of God seems to have given rise to this view, 'The whole head is *sick*, the whole heart is faint,' &c.—Is. 1: 5, 6. 'Is there no balm in Gilead,' &c.—Jeremiah 8: 22.

"2. He objects to our statement, that regeneration *does not destroy*, but merely restrains the natural depravity of the christian; although we elsewhere described regeneration as 'a radical,' and not superficial, as an 'entire,' and not partial change, and as including 'a new heart,' thus showing that the restraint imposed on natural depravity by regeneration, is an extensive and decided one. But he goes further, and says: 'We boldly affirm that regeneration has to do, and that chiefly, with natural depravity—and that *its very object is* ITS REMOVAL.' Thus, he seems not to

know, that *he is himself unsound, and in conflict with our best authorities*, and we may add, with the *word of God itself*. Thus *Luther* says: 'Baptism removes the guilt of natural depravity, but *not the material or subtance of it*;' 'The Holy Ghost, which is given by baptism, *begins* (incipit) to mortify the sinful desires, and creates new impulses or inclinations (motus) in that individual.' (Mueler Symb. p. 83). *Quenstedt* thus expresses himself: 'The guilt (of natural depravity) is removed in regeneration and justification; the dominion of it, gradually in renovation (sanctification); but *the root* (of this depravity) *is not removed, until the separation of the soul from the body*.' *Dr. Baumgarten* says: 'We deny that natural depravity can be entirely eradicated by the use of the means of grace' in this life. 'The fountain and root of natural depravity continues in the regenerate;' 'It continually seeks to obtain the control (of them).' 'The entire removal and eradication of natural depravity does not take place till after the death of the believer.' *Dr. Knapp* thus expresses himself: 'The root and germ of natural depravity will remain, and cease only with death.' And, *finally*, the Symbolical books, in numerous passages, teach that the deliverance from the influence of natural depravity through the Holy Spirit, in regeneration and renovation, '*is only begun in this life, and will not be perfect until the life to come*,' 'welches doch in diesem Leben nur angefangen, aber allererst in jenem Leben, vollkommen seyn wird.'

"3. On the glaring mistake of Rev. B., in representing our statement, that the corruptible and mortal *nature* of children is changed at death, as a quotation from 1 Cor. 15; whereas the apostle is there speaking of the *body alone*, and our sentence is neither marked as a quotation, nor intended as one, and his then charging our sentence as being a novel explanation of that text, we will not dwell. But he

maintains that infants, and by inference probably (as he states nothing to the contrary) adults also, must be *wholly sanctified in this life;* since, he affirms, that death can effect no change in them, and the body will not be changed until the resurrection; evidently not acquainted with the fact that the prevailing opinion of Lutheran, and also of other divines, is that which we maintain, and he so positively and dogmatically condemns, that not '*by*' death, but at the moment of the separation of soul and body, the depraved nature of believing adults, as well as of infants, that is, all that remains living and conscious of them, their soul, is wholly delivered from every taint of sin by the Holy Spirit of God. Thus is the law in his members, which warred against the law of his mind as long as he lived, eradicated from the believer, as is also from infants, that native depravity with which they were born. For the better information of our reviewer, we would refer him to the following, amongst a multitude of Lutheran authors, who all agree with us, in what is also the doctrine of the Symbolical books, that *at death,* the remaining depravity of our corrupt nature is eradicated; that is, the souls of those who are admitted to heaven, are perfectly liberated from all remaining depravity, whilst their bodies return to the dust and are destitute of consciousness and moral character until the resurrection. Thus, *Quenstedt* fixes the time for the final eradication of natural depravity, 'ipsa animæ a corpore solutione,' at the time of the *release of the soul from the body. Dr. Baumgarten,* '*in and after death,*' 'in und nach dem Tode:' *Dr. Reinhard* '*in death,*' 'im Tode,' and the learned and pious *Dr. Knapp,* gives the following testimony in perfect unison with the view maintained in our *Vindication,* &c.: 'This corruption can never be entirely eradicated, even by the most sincere endeavors of the pious; although through divine assistance, an end may be put

to the dominion of sin, and its outbreakings be prevented; yet, the root and germ of evil will remain, and cease only *with death*, or the laying aside of the body.' Finally, the *Form of Concord*, the most minute of the ancient Lutheran symbols, also agrees with us: 'This work of the Holy Spirit (the deliverance from natural depravity) is merely commenced in us in this life, and will be accomplished and completed *only in the other world*,' 'in altera tantum vita absolvetur et perficietur.'

III. "Because the entire article of Rev. B. is confused and unsystematic, showing that he has studied *Belles Lettres* more successfully than Logic or Hermeneutics. Thus, he has but two captions in his article, 'regeneration' and 'justification;' but, in reality, he discusses three topics, regeneration, natural depravity and justification. But instead of considering them in the order of nature and system, in which one would illustrate the other, he discusses regeneration before natural depravity! His article, moreover, exhibits no discrimination between the facts of a doctrine, and different philosophical explanations of it; no clear perception of the difference between its fundamental features, fixed in our doctrinal basis, and its collateral aspects, which are free to diversity. And as to the mode of interpretation, by wresting passages from the context, and considering them apart from other portions of the work, by which their import would be limited and determined; it does violence to the fundamental laws of language, and is sustained by no authority. By it, it were easy to convict the inspired servant of God, Moses, of *pelagianism*, when he seems to teach the ability of man to turn to God without the aid of divine grace, in the words, 'I have placed life and death before you, *choose* life.'—Deut. 30: 19. Or Paul of teaching *Antinomianism*, when he tells the Romans, 'Therefore, we conclude, that a man is justi-

fied by faith, without the deeds of the law.'—Rom.3 : 28. Or James, of teaching *Justification by works*, when he says. 'Ye see then that by works a man is justified, and not by faith.'—2 : 24. Paul could also be convicted of *Universalism* from 1 Tim. 2 : 4. 'Who (God) will *have all men to be saved* and come to a knowledge of the truth :' and even the blessed Savior himself could be convicted of more than one heresy from the Sermon on the Mount!

IV. "*Finally*, because the spirit of the Rev. B's. article is generally thought not to be such as became him, under the circumstances of the case. Instead of exhibiting some solicitude to ascertain the real sentiments of the volume he undertook to criticise, and an honorable caution, not unnecessarily either to injure the usefulness, or wound the feelings of its author, he manifests an unamiable recklesness and dogmatism. For, he himself admits, 'that other portions of the volume might be adduced, to show that *views contrary to those* (which he ascribes to us) *are* also *inculcated;*' or rather to show that he had misapprehended our sentiments, and attributed to us doctrines, which other passages prove we do not hold. But he was not willing to take the trouble rightly to understand us. If he found difficulty in apprehending the import of our works; this fact, together with the circumstance, that others generally have not thought them obscure, should have convinced him that to review them was not his vocation. Whether his confusion arose from obscurity in our representations of truth, or want of system in his own mind, the readers of this article are more competent impartially to judge, than our reviewer himself. It is with sincere regret that we have found ourselves called on to make these exposures. We will admit, that for his want of acquaintance with Lutheran theology, some apology may be found in the training of Rev. B. in

another denomination, and perhaps in the scanty leisure allowed by his pastoral duties, for general theological study; but ought not the same facts to have taught him, what his numerous misapprehensions have demonstrated to others, that he is not the most proper individual to defend our Zion against real or imaginary foes.

Non tali auxilio, nec defensoribus istis
Tempus eget.—

"When God called Luther to assail the errors of Popery, the world beheld the wisdom of the choice in his special qualifications, exhibited in the progress of the work, in his just interpretations of his opponents' views, and his intelligent discrimination between truth and error. But certainly we look in vain for such qualifications in the review of Rev. B.; whilst it abounds in melancholy evidence of a mind which, if upright, as we trust, is the unconscious victim of delusive prejudice and self-confidence. Let him rather leave to older and better qualified men, the charge of impugning the orthodoxy of those who were preaching the Gospel before he was born, and have devoted their entire life to the best interests of our beloved Zion. There is no want of such men in our church. In their hands, her interests are secure; and when the emergency calls for them, they will doubtless be found at their post; whilst our reviewer may be a faithful preacher of the Gospel of Christ, and a successful and peaceful co-worker with those whom he has unaccountably, and without provocation, attempted to denounce.

S. S. SCHMUCKER."

THEOLOGICAL SEMINARY,
Gettysburg, Aug. 1. 1857.

We have not learned, that Rev. Brown made any rejoinder to the above reply of Dr. Schmucker; but it is

certain, that the Seminary Board did not entertain the charges, nor were they sustained by any one of the district synods connected with the General Synod. Dr. B. Kurtz is reported to have made a powerful and scathing denouncement of the charges before the Synod of East Pennsylvania at its session in Hughesville, Pa. Says Dr. Jacobs in his History, page 427, "Dr. Krauth, Jr., arrested these proceedings, who did not deem his former instructor's course such as to warrant action."

Some years after Dr. Brown had become Professor of Theology at Gettysburg, he made another attack on the orthodoxy of the next most prominent man in the General Synod, which was equally unavailing. This was against Prof. Dr. Samuel Sprecher of Springfield, Ohio, brother-in-law of Dr. Schmucker. He had written a book entitled "Ground Work of Lutheran Theology." Dr. Brown impugned the orthodoxy of this book. The matter was brought for decision before the General Synod at its session in Baltimore. An earnest discussion ensued. Dr. Brown brought in a large number of books, from which he undertook to sustain his charges by reading extracts. But Dr. Sprecher did not need to read extracts from books; he could repeat his authorities from memory, and he was overwhelmingly sustained by the General Synod. Dr. Brown attempted to open the discussion again at the next meeting of the General Synod, at Carthage, Ills., but the Synod declined to reconsider the subject. Dr. Brown then began to write a book to sustain his charges against the "Ground Work." He devoted a great deal of time and labor upon this work; his health became enfeebled; he went to Bedford Springs to recuperate; but he took his manuscript with him; consequently his health was not visibly improved; but on his return he continued to study and work on his efforts to demolish the "Ground Work,"

and in the midst of these labors he was stricken with paralysis, which so sadly ended his literary and professional career.

THE ELECTION OF DR. J. A. BROWN.

There were several candidates proposed as the successors of Dr. Schmucker. Dr. W. M. Baum, who was a member of the Board at that time, has kindly sent us the following statement:

"When the Board of Directors of the Seminary addressed itself to the duty of electing a successor to Dr. Schmucker, the following names were suggested: Dr. J. A. Brown, Dr. C. A. Hay, and Dr. C. F. Schaeffer. I am not positive with reference to the nomination of Dr. C. P. Krauth, Jr.

"When I nominated Dr. Brown, it was with the statement, that in my judgment he was well qualified for the position, by reason of his natural abilities, scholarship, fidelity to the doctrinal attitude of the General Synod. Divergent tendencies and affiliations, similar to those of the present day, existed in the church, and were reflected in the minds of the Board of Directors.

"Dr. Brown was chosen by a good majority, and so far as external manifestations appeared, was cordially accepted by all. He was frank, fearless and decided, and commanded the respect and confidence, even of those who were not in sympathy with his views." The eminent qualifications here ascribed to Dr. Brown will readily be admitted by all; his "affiliations," and some of the "divergent tendencies" were doubtless the potent factors that procured his election. Dr. Baum does not seem to have been aware, or has forgotten the fact, that there was a strong desire in one part of the church, that Dr. C. P. Krauth, Jr., should fill that vacated chair. I give the following state-

ment as a fragment of the unwritten history of the Seminary, which I have never seen in print, but have received from the lips of men who professed to be acquainted with the facts: "An agreement had been entered into between Drs. Hay and Krauth, Jr., and their friends, to use their influence to have the former become the successor of Prof. C. P. Krauth, Sr., and the latter to become the successor of Prof. S. S. Schmucker." The first part of this programme was literally carried out; Dr. Charles Hay, became the successor of Prof. Krauth, Sr., but Dr. C. P. Krauth, Jr., did not become the successor of Prof. S. S. Schmucker.

This unwritten history is corroborated by Dr. Jacobs. I quote here verbatim from his History of the Lutheran Church in the United States, page 462: "One name, viz., that of Charles Porterfield Krauth, was upon many lips, as that of the most thoroughly trained Lutheran Theologian in America, and there was a general desire that he should be placed as the exponent of the theology of the Lutheran confessions. His exhaustive articles in the *Lutheran and Missionary* of which he was editor in chief, 1861–67, ranked with the most scholarly defenses of the faith of the Augsburg Confession, which had ever been made. If the chair at Gettysburg, vacated by the resignation of Dr. S. S. Schmucker, had been filled by his election, the Ministerium (of Pennsylvania) would in all probability have felt that his presence was a guarantee, that the future ministers would be furnished with the necessary defenses against all radical tendencies. When the election resulted differently it was no antipathy to the professor elect, who had done good service in the battle against the 'Definite Platform,' that turned the sentiment of a large portion of those, who had hitherto been averse to another seminary."

This is certainly very high praise bestowed upon Dr. Charles Porterfield Krauth, but some might dispute the

claim, that his "exhaustive articles ranked with the most scholarly defenses of the Augsburg Confession, that *had ever been made.*" There was also a most palpable "antipathy" between Krauth and Brown, as can be seen by the very bitter controversy that was waged between the two men in the Reviews and separate pamphlets.

What would have been the effect on the church, if Krauth had been elected instead of Brown, God only knows. Dr. C. P. Krauth a short time before had been the most ardent friend and able defender of the General Synod and her institutions, and the presumption is, that if he had been elected successor to Dr. Schmucker, the General Council would not have been organized, and Mt. Airy Seminary would not have been established. Here the proverb was verified, "Man proposes, but God disposes."

CHAPTER EIGHTEENTH.

EMMAUS ORPHAN HOUSE—REMARKABLE HISTORY—GEORGE FREY'S LEGACY—LARGE ESTATE—ENTRUSTED TO A SELF-PERPETUATING BOARD—PECULIAR DIRECTIONS—PRINCIPAL AND TUTOR MUST BE LUTHERANS—MORNING AND EVENING PRAYERS—LUTHER'S CATECHISM—CHILDREN'S EMPLOYMENT—PRINTED COPY OF THE WILL—CHANGES BY LEGISLATIVE ENACTMENTS—PERMISSION TO USE ENGLISH LANGUAGE—CHURCH HAS NO AUTHORITY—THREE PROMINENT MEN, KURTZ, SCHMUCKER, MORRIS—PECULIAR RELATIONS BETWEEN MORRIS AND SCHMUCKER—TESTIMONIALS—LEPLEY—S. D. SCHMUCKER—HARBAUGH—MRS. E. M. SCHMUCKER.

THE EMMAUS ORPHAN HOUSE.

Dr. B. M. Schmucker speaks thus of his father's activity in improving the condition of the Emmaus Orphan House: "He gave much time to the claims of the orphan in connection with Frey's legacy. He was generously charitable to the needy with hearty sympathy as well as material help."

Dr. Morris writes in his Fifty Years in the Ministry, "He was also instrumental in arranging the complicated affairs of the Emmaus Orphan House, and in a lengthy report displayed his acute business adaptation to a remarkable degree."

The Doctor referred to this subject several times, as I recollect, in the class-room, but his exact words I do not remember after so long a time.

The Orphan House at Middletown, Pa., has a remarkable history. On the 12th of May, 1806, George Frey, merchant of Middletown, Pa., left by will a large estate for the purpose of establishing an orphan house at that place. The estate consisted of over nine hundred acres of land, a water grist and saw mill on the Swatara creek, four dwelling houses and a number of unimproved ground lots in Middletown. All this valuable property was bequeathed for the support and education of orphans and poor children whose parents were unable to provide for them.

The property was entrusted to the management of a self-perpetuating board, selected by Mr. Frey himself, and very specific regulations were laid down in the will for the management of the institution. The Principal occupies one of the houses free of rent, his table is furnished for himself and family from the income of the estate; he also receives two hundred and sixty-six dollars and sixty-seven cents annually in money, and if his children are capable of laboring they shall have reasonable wages. If by reason of age he shall be unable to fulfill the duties of his office, he shall be supported during his life out of the funds of the institution; and if he has a son who is honest, well disposed and faithful, he shall have the preference to be appointed principal instead of his superannuated or deceased father.

The tutor must be a married man and reside in the Orphan House; his table shall be furnished out of the proceeds of the estate, and two hundred dollars yearly shall be given him in money; when he becomes superannuated he shall be supported during life out of the funds, and an annual allowance made him at the discretion of the trustees.

Very minute directions were laid down in the will in reference to the management of the institution. Here is one of them: "The children shall be admitted upon this express condition, that, both male and female shall be edu-

cated in the evangelical Lutheran religion, and in the German language; nor shall any other language than the German be taught in this orphan house."

The Principal and the Tutor must be members of the Evangelical Lutheran Church.

The following directions show the pious disposition of the testator:

"It shall be the duty of the tutor at the ringing of the bell at six o'clock in the morning (in a room or hall in the Orphan House) to sing a morning or other pious hymn with the children, and then to pray a morning blessing (*Morgen Segen*) kneeling, together with the Lord's Prayer. They shall then repeat the christian belief (the Creed) and the principal parts of Luther's Catechism. Breakfast shall then follow. After breakfast the school shall be kept for two hours, in which the pupils shall be taught reading, writing and arithmetic, and particularly shall they be instructed in the aforesaid catechism, until about nine o'clock; then they shall work in the garden, or be employed in some other useful manner. . . About eleven of the clock the bell shall ring again; a thanksgiving accompanied by the ceremonial of knee prayers and Creed, as in the morning, shall be repeated. The children shall then dine. After dinner there shall be school for two hours, and then they shall again work in the garden. In the evening about six o'clock, a bell shall again be rung, an evening or other religious hymn shall be sung with the children, and the ceremonial prayers of the morning be again repeated. In winter, after supper, the girls about six years old, shall be taught to spin. When the children have been taught to read, one of the boys shall repeat a chapter out of the Bible."

Similar minute details, regulating the economical department are laid down in the will, which very much com-

plicated the management and hindered the success of the institution. For a long time scarcely any orphans were sustained; the income from the farms, mills and houses seems to have been expended in the management of the estate, and some changes were absolutely necessary in order that the design of the benevolent testator might be carried out.

Accordingly I find in a printed copy of the will published in 1878, that certain changes were made by acts of the legislature during 1838–1842.

One of these changes was, that the English language may be used in the institution as well as the German.

Another change was the permission to dispense with such of the ceremonies and observances as are considered non-essential to the interests of the children and the grand design of the will, and not calculated to advance the usefulness of the institution, and conducting the religious services in the manner approved by the synods of the Lutheran Church in Pennsylvania.

In 1840 the legislature enacted, that Emmaus Orphan House may afford instruction in the various branches of a liberal education to other children than those who are to be maintained at the expense of the institution, *provided* that their parents, or guardians, or friends, or themselves will pay for their tuition.

In 1842 an act was passed empowering the Principal and Tutors to sell any and all ground and rents on property in the town of Middletown or adjacent thereto, and apply the proceeds of such sales to the payment of the debts of the said Emmaus Orphan House.

These acts were passed by the legislature of Pennsylvania and signed by William Hopkins, Speaker of the House of Representatives, Charles B. Penrose, Speaker of the

Senate, and David R. Porter, Governor of the State of Pennsylvania.

Accordingly some of the property was sold, a fine building was erected and a number of orphans—some twenty or thirty—are now supported and educated in the Emmaus Orphan House.

Dr. Schmucker spent much time and labor in getting the above acts passed by the legislature during the sessions from 1838 to 1842, and the institution is, no doubt, largely indebted to him for the improvements that have been made, and the more satisfactory working of the school since then.

The Lutheran synods in Pennsylvania used to send visitors to the Emmaus Orphan House. The writer was once sent as a visitor by the West Pennsylvania Synod. I was very kindly received and hospitably entertained. I found the institution in a flourishing condition, and was favorably impressed with its present management. But I believe the synods have ceased sending visitors, because the church, as such, has no authority over its affairs or influence in its management.

Besides the Emmaus Orphan House the Lutheran Church has two Orphan Homes in Pennsylvania. The one at Loysville, supported by the General Synod, and the other at Germantown, supported by the General Council. These must be constantly sustained by collections in the churches, and cannot receive all the orphans that make application for admittance.

But in all human probability, what a grand institution the Emmaus Orphan House might have become, if it had from the beginning been placed under the management and control of the Lutheran Church. With its rich endowment, and the united interest and sympathy of the whole Lutheran Church in America it might have rivaled the renowned Frankean Orphan Home at Halle. No doubt the

benevolent testator had something of this kind in view, when he wrote his will.

But Franke, by the help of God and the co-opperation of christian philanthropists established that grand institution during his life-time, and not by his "last Will and Testament."

THREE PROMINENT MEN IN THE GENERAL SYNOD.

During the first fifty years of its history, Schmucker, Kurtz and Morris were the most prominent men in the General Synod. They stood forth like mighty mountain peaks, towering heavenwards amid the surrounding hills.

Kurtz was born in 1795, and died in 1866; Schmucker was born in 1799, and died in 1873; Morris was born in 1803, and died in 1895.

All three were evangelically orthodox in doctrine, but differed widely in personal appearance, temperament and manners, as they did also in a few minor points of doctrine and cultus. Each labored in his own peculiar sphere for the extension of Christ's kingdom—Kurtz as an editor of the *Lutheran Observer*, through which he exerted a powerful influence in shaping the religious sentiments and practice of the people; Schmucker as the organizer of the General Synod, the founder of the Theological Seminary and College at Gettysburg, and trainer of the ministry of our church during forty years. It is reported that Kurtz wrote to Schmucker, "Do you train the preachers right, and I will take care of the people;" Morris as a devotee to science, natural history, and also as an author of books, and writer of articles in magazines and newspapers, by means of which he gained a world-wide reputation.

But Morris stood in a peculiarly interesting personal relation to Schmucker during nearly the whole of the latter's life. Schmucker and Morris lived contemporaneously as boys in York, Pa., and, no doubt, attended the same

Sunday-school and worshipped under the ministry of the elder Schmucker in Christ Lutheran Church. Schmucker became principal of the classical department of York County Academy, and Morris' name stands enrolled as one of his first pupils, who was prepared by him for the Sophomore class in college; Schmucker organized a class of theological students in New Market, Va., and Morris followed him to that place and became one of his pupils there, was also confirmed there by Schmucker, and received into the Lutheran Church as a communicant member; Schmucker had gone to Princeton to complete his course of theological study, and Morris also went to Princeton to study theology; Schmucker founded the Theological Seminary at Gettysburg, and Morris came to Gettysburg, and was enrolled as one of his first students in that now venerable school of the prophets. Both were ordained as ministers of the gospel by the same synod, then called the Synod of Maryland and Virginia; Schmucker received an earnest invitation to become the pastor of the First English Lutheran congregation of Baltimore, but declined to accept the call; Morris then received a call to that church, which he accepted and ably served the congregation as pastor for many years. Schmucker and Kurtz took a tour to England and the continent of Europe, and Morris accompanied them by sea and land until their return to America; Schmucker published an explanation of Luther's Smaller Catechism, and Morris also published a similar catechism, both of which were extensively used, and passed through a number of editions; Schmucker was the author of many theological and religious books, and Morris also published a number of books, chiefly historical and biographical of Luther, and also translations from the German; Schmucker was the chief professor of theology in the seminary at Gettysburg, and Morris was a director in the Seminary, and delivered

lectures to the students on pulpit oratory. Schmucker died in Gettysburg in 1873, and Morris delivered a characteristic address at his funeral, and afterwards wrote a biographical sketch of his old preceptor and pastor, in one part of which he extolled him very highly.

These three great men have now passed over the Jordan of death, while their bodies sleep in their graves until they shall be awakened by the trumpet of the archangel on the resurrection day. The writer enjoyed the privilege of their personal acquaintance for nearly half a century. Peace to their ashes!

In a private communication dated July 21, 1895, Dr. Morris thus states his relations to Dr. Schmucker:

"I differed from Dr. S. S. S. on some theological points, and he knew it well, but that did not diminish my respect for him, nor his for me.

"He and I were not playmates, nor school-mates. I never knew him as a boy; he was at least six or seven years older than I.* He became my school-master in York County Academy, and prepared me for the Sophomore Class in Princeton College. After my college course I followed him to New Market, Va., where he had a sort of *Vor-Seminar*, consisting of five or six raw, country, Virginia boys. I remained there twenty months—thence to Nazareth, Pa., where I spent a winter—then to Princeton Seminary, where I was admitted to the Senior Class. During that time the Seminary at Gettysburg was opened (1826). Having no license and no call, I concluded to enter at Gettysburg, that I might be regarded as an alumnus, and to wait for license in the fall, and both came in a month or two."

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* The Doctor is slightly in error here. Schmucker was born February 28, 1799, and Morris was born November 14, 1803, which, as near as I can calculate, makes Schmucker 4 years, 8 months, and 16 days older than Morris.—P. A.

The following letter from Rev. C. Lepley of Springfield, Ohio, will be read with interest:

"Many a time in the midst of my work, as a pastor, I thought of the lecture room in the Seminary, the sincere prayers the Doctor offered to God in our behalf, and the clear presentation of truth, which to me often appeared dark. I had all the time I was at Gettysburg the utmost confidence in Dr. Schmucker. I believed him to be a sincere, honest man, incapable of duplicity, or any kind of double dealing, or littleness, for private ends or public applause. I never changed my opinions as to his character as a Christian, clear headed man, well adapted to occupy the position he held as a theological teacher.

"I very well remember a conversation we had at one time after a sacramental service. I think it was in Sinking Valley, Pa., Rev. M. Eyster, Pastor, usually known as the Fleck Congregation, he requested me to take a walk out to the woods close by; we secured seats and sat down. The conversation was mainly upon the subject of a successful ministry. The main point suggested was, to bring souls to Jesus Christ. At that time our ministers were few. The rising generation of our German people were becoming English, as vast multitudes are becoming so now. This became an open field for the earnest young ministers of the M. E. Church, to reap a grand harvest from our German congregations, as the services in the German churches were conducted in the German language. Now the point was: How to be true to God and to save our people to our own church. Dr. Schmucker realized the perplexed state of things in the Lutheran Church, as he was in the work of preparing young men for her ministry. A stolid indifference in the German mind, as to the modes of the M. E. Church in building up their churches at the downfall of the German, finally created much jealousy among the churches

which has remained even to the present day. The young men had this difficulty to encounter in preaching in the English language. We had to meet the objections to the use of the English language, and also meet the demands of the English public, at least that part of the public that had been indoctrinated in what was then called New Measures.

"We were in a fight, between the Old Modes and the New Measures. Among the old we were called Schwaermer and not Lutherans; among the New we were called Methodishts, Enthusiasts, etc.

"Prof. Schmucker gave me much good advice at that retired place. He laid much stress upon prayer, advised me to be moderate in my modes, but firm in my opinions, and said he, pay but little attention to what may be said about you. You will often find remarks made about you by men, who ought to know better. But never mind, that was the lot of the Master. As he did, so do you, just go on and defend the truth.

"This thought also was discussed by us. I was favorable then to the practice of New Measures, as it seemed the best mode then, to bring sinners to Jesus Christ. He admitted it, but emphasized the practice of catechising all the converts very carefully. 'Educate the mind and the heart of your young people, and the old as well, when they need it. The gospel truth must be the basis upon which the soul must lodge, as the guide to lead the sinner to Jesus Christ.'

"I often think of that time we spent together. It was not a formal lecture, as in a room, to discuss theological subjects, but practically to me in the work of the ministry it was one of the best instructive talks I ever heard.

"I have often wondered, why it was, that the life of Dr. Schmucker was never published. His life ought not to have been passed over into oblivion. I think he was a

man of no ordinary ability, and came, no doubt, into public life, when God saw he was most needed.

"He was mainly instrumental in infusing the spiritual life into the various congregations, and synods, which became a prominent feature of the General Synod up to the present time. So far as I am informed, I believe that the same spiritual life and instructions are continued in the Institution, which was the main support of the church, at the time about which I write, and I trust it may contine so, until time is no more. I love the Lutheran Church, her doctrines were the pure gold, melted out of the fiery furnace through which the fathers of the Reformation passed, when the church under God was born anew. Luther must have lived very fast, thought much, and worked much, for he died comparatively young. Had he lived a little longer, he, no doubt, would have left to the church many scriptural truths, that would be of value to us at this day. But the Good Lord knew best. It was best for the interests of the church in this new country, that men raised in the land, where there were no religious organizations to take up the grand truths that were developed in the Reformation, should organize both church and state, and now we have in both Freedom."

Rev. C. Lepley.

The following truly beautiful characteristic is from his youngest son, Samuel D. Schmucker, Esq., of Baltimore:

"Although he was not a pastor, he made it his habit, whenever it could be done with any hope of advantage, to say a few friendly words, to those with whom he conversed, about bestowing some thought upon their spiritual condition. He did this in many cases with consummate tact and skill, and so far as my observation went, never did it so as to annoy or offend his auditor. When a little boy I often

drove over the country with him and, young as I was, could not fail to admire the delicate and graceful way in which he would, in his conversation with the farmers, and even laborers, whom we met, introduce the subjects of morality and religion into the conversation. Everybody respected, and almost everybody admired him. The leading families in the county esteemed it a great favor to have him stop and dine with them, or, as he sometimes did, spend a night with them. He had a kind and friendly manner and was full of information, and a visit from him was quite an event to his entertainers. When his clerical friends visited him at commencement and similar occasions, the burden of his conversation was the advancement of the interests of the church and its institutions. Sleeping and waking he seemed to think of little else, or more truly speaking, he thought chiefly of these subjects. He had a cultivated literary taste, and refined and pure thoughts, and a poetic sense and feeling, and in his domestic life, although generaly sedate, was a charming companion. His purse was always open to whatever seemed to him to be a deserving call for aid. No beggar went unfed from his door and his private charities were numerous."

Yours truly,

SAMUEL D. SCHMUCKER.

"In the Lutheran Church he is extensively and favorably known; and no man in this country has done more than he to elevate her character and to advance her welfare. As a writer he is able and clear. His style is chaste and easy, his arguments strong and convincing. His 'Fraternal Appeal' to the American Churches on Christian Union, is a master piece, which with his other theological and philosophical works, has made him extensively known, beyond the bounds of his own church, both in America and England."—*D. Harbaugh, Springfield, 1851.*

The following is an extract from a letter of his third wife, the surviving widow :

" He gave his last days to the church, and it cost him many a sleepless night.

" In his sickness he was the most patient sufferer. He never complained to me, for fear it would distress me. He was walking about, and Ellie and Mr. Geisenheiner were with us to tea. At 8 o'clock they left. The Doctor went to the door with them, bade them good night, and at eleven o'clock he was dead."

MRS. ESTER M. SCHMUCKER.

CHAPTER NINETEENTH.

DEATH OF DR. SCHMUCKER—ACCOUNT BY THE *Star and Sentinel*—IT OCCURED ON SATURDAY NIGHT AT ELEVEN O'CLOCK—FUNERAL SERVICES—ADDRESSES BY DRS. HAY, LOCHMAN, MORRIS, BROWN, AND BAUM—TRIBUTE BY THE SEMINARY BOARD—RESOLUTIONS OF THE COLLEGE BOARD—OBITUARY BY THE *Lutheran* OF PHILADELPHIA—TRIBUTE BY THE *Lutheran Visitor*—INSCRIPTION ON HIS MONUMENT—INSCRIPTION ON TABLET IN SEMINARY—THE GENERAL SYNOD AND THE SEMINARY AND COLLEGE HIS ENDURING MONUMENT.

We copy the following account of his death from the Gettysburg *Star and Sentinel* of July 26, 1873, from which it will be seen in what high estimation Dr. Schmucker was held by the people of that town:

"The citizens of Gettysburg were startled on Sunday morning last by the announcement of the sudden death of Rev. Dr. Schmucker during the night. For some years Dr. S's health had been impaired, requiring cessation of mental labor. More recently he suffered from organic disease of the heart, creating more or less apprehension among his friends; but he continued to move about cheerfully, exchanging social visits, and attending to ordinary business. He frequently called at the *Star and Sentinel* office to read the papers and exchange opinions upon current events, and spent an hour or more with us on Friday, conversing cheerfully on general topics, and particulary in regard to the approaching special meetings of the boards of the college and seminary. On Saturday evening he entertained some

friends at his residence, and accompanied them to the door on their leaving. At a later hour, while sitting in his study he complained of pain in his chest. About eleven o'clock, as he was preparing to retire for the night, he was seized with a severe spasm of pain in the region of the heart, sharper than usual. The family physician, Dr. C. Horner, was at once sent for, but when he reached the house, Dr. S. was already in the article of death. The spasm of pain was of short duration, and was followed by a peaceful calm, in which his spirit went home to God. Conscious of his condition, among his last audible utterances were the assuring words, 'I have lived, and am dying, in the faith of Jesus.'

"We forbear further expression to the thoughts and feelings that involuntarily suggest themselves on this occasion. Dr. Schmucker had reached a ripe age, and was ready to be gathered to him whom he had so long and faithfully served. In view of his age and known physical infirmities, his removal hence at any time was to have been expected. Yet death came after all, with unexpected suddenness.

"His familiar form and friendly counsel will be missed in this community, where he had gone in and out for nearly half a century. He will be missed in the church, in the development of which he so largely participated. Many of his co-laborers have preceded him to rest. Many who received the benefit of his counsel in preparing for the Master's service, will lovingly recall the memories of his pleasant Christian intercourse and friendly counsel.

"The funeral services were attended in Christ church, on Tuesday evening, July 29th, at 5 o'clock. The church was appropriately draped in mourning, and a large number of personal friends and acquaintances of the deceased, and also a goodly number of the neighboring ministers, nearly all formerly his students, had assembled to do reverence to

the memory of a distinguished and truly good man before his mortal body would be committed to the grave.

"After an appropriate funeral chant by the choir, Rev. D. P. Rosenmiller, of Lancaster, read the Scripture, selected from 1 Cor. xv. and 1 Thes. iv. Rev. Dr. Valentine offered prayer, and the choir sang 'Rest Spirit, Rest.'

"Rev. Dr. Hay, pastor of the church, made the opening remarks as follows:

"'A father in Israel has fallen!

"'The sad news has been flashed across the land, carrying deep sorrow to many homes whose connecting link has thus been suddenly broken.

"'The church, too, of which the deceased was so distinguished a member, has felt the sudden shock, and from far and near have come his ministerial brethren, most of them his former pupils and ever attached friends, to pay the tribute of mournful respect to his memory by sharing in the solemnities of his burial.

"'It falls to my lot, as at present pastor of the church with which the deceased stood in immediate connection, to speak the first word in this necessarily brief commemorative service, opening the way for others, whose official relations render it fitting that their voice should be heard in this hour of public as well as of private bereavement.

"'In the death of Dr .Schmucker this church has lost not only one of its founders but the one who probably first conceived the idea of its organization, and who never ceased to take a lively interest in all its affairs; rejoicing most of all when from time to time the Holy Spirit was poured out upon it in regenerating and sanctifying power, converting multitudes of the precious youth here pursuing their studies and leading them to consecrate themselves to the work of the holy ministry.

"'Of that noble band of devoted and self-sacrficing men

who so many years toiled together in laying the foundation and in rearing the superstructure of the literary and theological institutions of this place, Dr. Schmucker was the first to appear upon the ground and the last to leave it. He outlived them all. And now that they are all gone, and their places are supplied by others, let our prayers ascend to our heavenly Father in their behalf, that they may be enabled to emulate the zeal and fidelity of those who have preceded them, and have grace and strength to carry on successfully the noble work entrusted to their hands.

'The death of Dr. Schmucker, though sudden, was not unexpected. He was not left without repeated and unmistakable warnings of its approach. Not merely did the ordinary infirmities of age give token to him of coming change, but increasingly frequent and severe attacks of the incurable disease with which he was afflicted were distinctly recognized by him as divinely directed premonitions of its approach. Nor did this at all alarm or distress him. He calmly set his house in order and made ready for his departure. He died just as he would have chosen to die. He died *at home*, in the bosom of his family. Beloved friends cannot, indeed, go with us through the dark valley, but it must be a great comfort to have them accompany us to the margin of the river and bid us God-speed as we enter its dreaded waters. The nature of the disease, with which our departed father was afflicted, rendered it probable that he would be called away suddenly, and it was feared by those dearest to him that he would be fatally attacked whilst upon a journey or when amid strangers. But it pleased the Lord long to withhold the summons to spare him to breathe out his soul peacefully in the arms of loved ones, and amid the comforts of his quiet home.

'He died, too, *in a good old age*. He was gathered, as a shock of corn fully ripe, into the garner of the Lord. He

passed the limit of threescore years and ten, nor was his eye dim or his natural force much abated until within a very short time prior to his decease.

'He died, too, in the full consciousness of the change through which he was passing, and in a state of cheerful readiness to meet his Lord and Master whom he had so long served, his loving Redeemer in whom he had so long confidently trusted.

'We are not disposed to attach undue importance to the last words of the dying; still, it is a source of great satisfaction to us, and a ground of devout gratitude to our Heavenly Father, when we are permitted to hear from their lips such testimony, in that most solemn hour, as fell from the deceased on the eve of his departure: '*I have lived, and am dying, in the faith of Jesus.*' Precious testimony! Name above every name! O that this dear name may ever be to our hearts the choicest treasure, and may it be the last upon our dying lips as it was upon his!

'This is not a fitting time to dwell at length upon the multiplied and manifold services which our venerated Father has rendered to the church of his love. Indeed, he needs no eulogy at our hands. 'The work praises the master.' On every hand we see the traces of his workmanship;—in our literary and theological institutions, in the establishment of which he, more than any other individual, took a controlling part;—in the zealous spirit and earnest evangelical orthodoxy of the hundreds of ministers whom he trained for their work; in the formula of government and discipline of our church, that is from his pen; in the framing of our synodical and congregational constitutions; in our books of devotion; in our text-books of theology and catechisms for the young; in our church periodicals and church literature generally; in the benevolent operations

of our Zion, and in all the general, philanthropic movements of the age, and of the country at large.

'When these days of mourning, of personal grief and sorrow, shall have passed away, and we come to consider calmly the true character of the departed, and the influence of his life's labors upon the development of our church in this country, we are much mistaken if he does not then rank second only to Muhlenberg, the Patriarch of American Lutheranism, as instrumental in giving tone and character to our church life and in winning for our beloved Lutheran Zion a place of honorable distinction in the advancing hosts of Israel in this western world.'

"Rev. Dr. Lochman, of York, for many years a friend, and in church work a noble associate of Dr. Schmucker, said: 'The announcement of his death came like a flash of lightning in a clear summer sky. As once was said on earth in sweetest tones, so now we may hear the consoling utterance, 'our friend sleepeth.' We may reply as was done then, 'Lord if he sleepeth he shall do well.' Cherished friends, cherished landmarks may pass away, but never can the heart's cherished memory forget the revered names of Krauth, Baugher, Stoever, Jacobs, Schmucker.

'He did much to raise the standard of education, giving to the church men qualified for her ministry and equal to those in any church in the land.

'Though dead, he is still laboring. To have left such a record as he has done is worth living for; to set up landmarks for all time, to utter sentiments that will thrill the hearts of thousands in the Master's work. Death is a silent and powerful preacher, which here eloquently speaks to us through the departed friend.'

"Rev. Dr. Morris, of Baltimore, related several interesting reminiscences of his early and since then constant and intimate intercourse with Dr. Schmucker, first as his instruc-

tor in the York Academy, where Dr. S. taught, then of the first year of Dr. S. as Professor in the Seminary at Gettysburg; the class numbered fourteen, of whom five are now alive. All who had known him could say with a former fellow-citizen of Gettysburg, 'The more I know of Dr. S. the more pleased I am with him.' Though men might not agree with him in all things, yet they were compelled to respect and revere him. He filled a larger space in this country than any other Lutheran clergyman, and was everywhere the representative of our church, and a worthy one he was. Many years ago the speaker had heard Dr. King, an eminent dissenting clergyman of England, in a public address in London, ascribe the fraternity of the evangelical alliance to Dr. Schmucker. The objects of this alliance Dr. S. ever held dear, and only a few weeks ago—speaking of the approaching meeting in New York—had said to the speaker; 'I will go there to carry out, if I can, by God's help, my own sentiments.' Who will be his biographer? To recount his life will be to give the history of the Lutheran Church in America.'

"The successor of Dr. S. as chairman of the Theological Faculty, Rev. Dr. Brown, in a few remarks, bore witness to the kindly sympathy and hearty support which Dr. S. had ever given him in his official position, everywhere with cordial kindness, speaking even flatteringly of him, thus affording him much comfort and support in his laborious position. *

"Rev. Dr. Baum, of York, chairman of the seminary board, in behalf of the board said: 'We thank God for the life and ministry of Dr. Schmucker. During all the nearly forty years of the active connection of Dr. S. with the Sem-

* Dr. Brown broke down in the midst of his address; he was very much affected; his feelings overcame him, and he ceased speaking. —Ed.

inary, fullest harmony had existed between him and the board. Hardly a measure he had proposed but had met with their approval. Few had filled such a place as he had done.'

"The choir then sang 'Asleep in Jesus,' after which the body was borne to its last resting place, followed by a number of relatives and many friends. At the grave the solemn funeral service was read and the last service of love for the body of Dr. Schmucker was performed, but his memory will ever be held dear to loving hearts. The pall-bearers were Revs. L. A. Gotwald and A. H. Sherts, of Chamberburg, P. Anstadt, of York, S. Yingling and G. Parsons, of Hanover, and C. L. Keedy, of Waynesboro."

The following Tribute was passed by the Board of Directors of the Theological Seminary:

"This board feels called upon bythe promptings of the feelings of the heart, and by a sense of duty to pay their tribute of respect to one of their number, so long associated with them in the management of the affairs of their institution, and so much endeared to them by his christian courtesy, and by his lifelong devotedness to the interests of this cherished institution of the church.

"We shall ever fondly cherish his memory as the founder of our seminary, for so many years its able head, devoting the eminent talents of his mind, and all his physical energies to its welfare.

"Though for some years relieved from active duties as professor, the board felt constrained from a high appreciation of his eminent services, to retain his name as Professor Emeritus, and until his death, his interest in the institution has never abated, laboring and praying with us for its success. With the whole church we mourn his (for us) too early and sudden departure.

"We would feel recreant to duty and untrue to our-

selves, did we not bear testimony to our high appreciation of his moral worth, his attainments as a scholar, his christian character and eminent usefulness.

"Whilst we mourn his departure, we nevertheless bow with submission to the will of our heavenly Father, grateful that He spared him to us so long.

"We rejoice that his sun has set so radiant and bright, illuminated with the christian's hope; that the excellency and power of our holy religion was so clearly displayed in his dying hour, giving to us and the church the glorious testimony, as a rich legacy 'I have lived and am dying in the faith of Jesus,'

"To his bereft and mourning family, we tender our heartfelt sympathy and condolence.

AUG. H. LOCHMAN,
GEO. PARSONS,
DANIEL EPPLEY.
Committee."

"Minutes adopted by the Board of Trustees of Pennsylvania College, at their meeting, August 6, 1873:

'*Resolved*, That this Board has heard with emotions of profound sorrow, the announcement of the sudden death of Rev. Samuel S. Schmucker, D. D., the senior member of this Board, and an active and influential member from its organization to the day of his death; and that, in justice to the dead, as well as ourselves, we record our high sense of the fidelity and value of his great services, which extended over a period of forty years.

'*Resolved*, That to his sagacious, efficient and arduous labors in establishing the college, we bear willing and grateful testimony, as well as to the careful anxiety, ending only with life, with which he watched over all its manifold interests.

'*Resolved*. That a copy of these resolutions be trans-

mitted by the secretary to the family of the deceased, and be published in the church and Gettysburg papers.

F. W. CONRAD,
CHARLES A. HAY,
E. W. MCPHERSON.'"

We transfer the following tribute to the memory of Dr. S. S. Schmucker, from the *Lutheran* of August 7, a General Council paper:

"We regret to be called upon to announce the death of this venerable and widely-known minister and teacher of our church. He died in Gettysburg, on the 26th inst., in the 75th year of his age. He may, with some propriety, be called the father of the Theological Seminary of the General Synod at that place, of which institution he was, at the time of his death, an Emeritus Professor.

"A ready writer, an able teacher, with a naturally vigorous mind, the Dr. early in life, took rank among the leading theologians of the country. Than he, few men in the church were more widely known, or more highly esteemed, even by those who felt compelled to dissent from some of his opinions.

"When our church in this land first after the waves of a fanatical rationalism had passed over her, began to strive after the attainments of a clearer consciousness of her true faith and life, the doctor occupied the commanding position of a theological professor, in the only Lutheran theological seminary in the country, and with the native strength and activity of his mind, soon, as might be expected, became involved in the controversies, which have ever since more or less agitated the church. He was by all odds the ablest of the co-workers of the late Dr. B. Kurtz, then editor of the LUTHERAN OBSERVER, and did, perhaps, the most solid and thorough work of any man who took the new, or so-called American Lutheran, side of the con-

troversy. But with all the polemical battles in which the doctor was engaged, and some of them were quite bitter, we believe he never could be charged with any want of courtesy towards his opponents.

"He was an earnest, faithful man, ever true to his convictions, and in his death, we may say, that a great man has fallen in Israel. Among the children left to mourn his death, are Revs. B. M. Schmucker, D. D., of Reading, G. W. Schmucker, late pastor in Pottstown, Pa., and the wives of Rev. A. T. Geissenhainer, Treasurer of the Pennsylvania Synod, and of Rev. B. C. Suesserott, of Lancaster. We sincerely sympathize with the bereaved family and unite with his numerous friends and former students in cherishing his memory."

Under the heading, "A GOOD AND A GREAT MAN DEPARTED," the *Lutheran Visitor*, in a draped column, notices the death of Dr. Schmucker in the following tender and befitting terms:

"The memory of no man deserves to be held in greater reverence by English speaking Lutherans than Dr. Schmucker's. He entered the ministry of our beloved church at a time when the faithful laborers were few. Neology, rationalism, indifference to distinctive Evangelical Lutheran doctrine and order prevailed, while godliness and spirituality were almost extinct. With the loss of the form the substance had also disappeared. Dr. Schmucker devoted the freshness of his youth, the vigor of his manhood, and the ripeness of his old age to the restoration of a living faith, and the promotion of the higher and spiritual life within the church, and as professor and president of the Theological Seminary of the General Synod, he trained and sent out hundreds of devout, earnest and self denying laborers.

"The doctor was eminently qualified for the work the

Great Head of the Church called him to perform. He was endowed with talents of high order, which education developed, study enriched, intercourse with society refined, and grace sanctified. But his life's work is done. He has gone to his rest. He departed in a good old age, and is with the Lord he served so long and so diligently.

"We do not mourn him. We do not have tears to shed over him to whom the Lord says, 'Well done, thou good and faithful servant,' but we hope that our Synods will render him the tribute of respect due his memory and his distinguished services, for he was a great and good man, and he is more than any other man entitled to be called the father of the English speaking Lutheran Church. But for him the church would not this day occupy the prominent position, nor wield the influence it does.

"We knew him well in former years, and esteemed him highly; the war parted us, and the later church developments, the return of the church to the ancient Lutheran landmarks, made us strangers, but death unites. Now we but remember the faithful servant of Christ, whose faith was evangelical, whose church love was fervent, and whose praise is in all the church."

Over his grave near the centre of the Citizens' Cemetery at Gettysburg, is a plain shaft of white marble, about seven or eight feet in height, and bearing the simple inscription:

REV. S. S. SCHMUCKER, D. D.,
Born
February 28, 1799,
Died
July 26, 1873.

Next to this monument, in the same lot, a white marble slab, placed horizontally on the ground, marks the resting place of the body of his second wife. It bears the

following beautiful Christian sentiments, prepared probably by Dr. Schmucker himself:

Sacred to the Memory
of
MARY C. SCHMUCKER,
daughter of
Wm. and Elizabeth Steenbergen,
and wife of
S. S. Schmucker,
Born Feb. 7, 1808; Died Feb. 11, 1848.
She was an affectionate wife, a devoted mother,
an eminent christian.
"She is not dead, but sleepeth—we know that she will
rise again in the resurrection at
the last day."

She came to the cross when her young cheek was blooming,
And raised to the Lord the bright beam of her eye;
And when o'er its beauty death's darkness was glooming,
'Twas the cross that upheld her, the Saviour was nigh.

MEMORIAL TABLET.

A memorial tablet has been placed on the rear wall of the chapel in the new Seminary building, with this inscription:

To the Memory of
SAMUEL SIMON SCHMUCKER, D. D.
Founder through the General Synod
of this Theological Seminary.
Professor 1826–1864.

Held in Honor by the Lutheran Church for his Eminent Scholarship, Enlightened Zeal and Organizing Talent. By His Students.

One should think a grateful church would have reared an imposing monument over his grave. But in reality he needs no monument of stone to perpetuate his memory and extol his name. The General Synod is his enduring monument; the Seminary and College at Gettysburg are his monument. He rests from his labors, and "his works do follow him."

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